38: Dobell--8-9 G-2 (1812-13) 1830 Yakut
116, 231

"No Yakut should be allowed to receive the Government flour or liquor without his packsaddle being prepared in such a way as to prevent his horses from injury during their journey. In other respects, the Yakuts are most tender and kind to their animals, and seldom beat them; and the attachment of a herd of horses for their keepers is so strong, they will not proceed without them, should they stop and leave them. They are turned out to feed every night, and always collected in the morning, by hallooing to them. Should any of them get out of [9] hearing, the Yakut jumps on one of the others, who is sure to find his companion in a very short time. When the Yakut calls, the first horse that hears answers by neighing, and immediately the whole herd begin to neigh, and run to the keeper."

38: Dobell--13-14 G-2 (1812-13) 1830 Yakut
116, 171,174, 212

"As Yakutsk is the spot where the Yakuts, who are supposed to have migrated from some other part of Siberia, first made a settlement, I take this opportunity of giving to the readers what I have been able to collect on the subject of this horde, whose Tartar origin, according to my eyes, seems indisputably stamped in their features. There are credible proofs to adduce of their being descended from the Mongols, but their most probable origin is Tartar. On application to the chiefs of the horde, very little [14] light has been thrown on this subject, as they have no books, or written documents of any sort, and what has been derived from oral tradition is too imperfect and unconnected to afford any very satisfactory information. Their manners and customs resemble those of the Burettas: and indeed those of the Siberian tribes generally are very similar. The following facts however [RCH: see catagory 116, pp. 14-18] serve to establish the opinion of their having been descended from a race of Tartars living on the frontiers of the Government of Tobolsk, who call themselves Sagay, and who occupy a portion of the Barabinsky Step; or also from a tribe of Tartars of the same description living about Krasnoyarsk."

38: Dobell--14-15 G-2 (1812-13) 1830 Yakut
116, 101, 174, 197

"A Yakut's features and the expression of his countenance partake much more of the Tartar than of the Mongol race. His language also bears a strong affinity to that of the Tartars of Baraba, and he calls himself Saga, a name differing so little from Sagay, the name of the Barabinsky horde, that there is every reason to believe him descended from that people, [15] although dissimilar to them in some other respects, perhaps owing to a long separation, and the having intermixed with other tribes. As to the number of words of Mongol, Buretta, and Tongusee, found in their language, it proves nothing more than that they have either lived in the neighbourhood of, or intermixed with, those nations."

38: Dobell--15 G-2 (1812-13) 1830 Yakut
116, 101

"I found no one who could give me the etymology of the appellation Yakut. It does not exist in the Yakut language and has probably been bestowed upon them on some particular occasion by the Russians or others. Another remarkable fact is, that Saga was the original name of the river of the step of Baraba, which has been changed since the country has become more thickly inhabited."

38: Dobell--15-16 G-2 (1812-13) 1830 Yakut
116, 173

"According to their chronicles, as handed down by oral tradition, they are descended from two tribes. One of these was named Batulen, whose chief was called Omogoy Bey, and who with his family quitted his country for reasons unknown, but was probably driven away by force of arms and the oppressions and vexations of some more powerful horde. The number of his tribe that emigrated to the country of the Burettas, in the vicinity of Irkutsk, on the banks of the Lena, is also unknown. On descending that river they stopped for some [16] time at the mouth of the river Olekma, and then continued their journey until they arrived at the spot where the town of Yakutsk now stands, and there made a permanent settlement. They relate, that whilst in the country of the Burettas, and proceeding towards the Lena, they were several times attacked by that horde, who at length collecting all their forces, determined to exterminate Omogoy Bey and his party. A superstition prevailing even to this hour amongst the Burettas, that of never undertaking any thing of importance between the full and new moon, saved the Yakuts from destruction. Whilst their enemies were awaiting the propitious moment to attack them, they crossed the mountains to the banks of the Lena, where, constructing rafts, they embarked with their cattle and horses, and were soon conveyed by that rapid stream far from the danger that had threatened them. The place where they descended the steep bank of the river to embark still bears the name of the Yakutskoy Svoz, or place of embarkation of the Yakuts."

38; Dobell--16-17 G-2 (1812-13) 1830 Yakut
116, 173

"Their second tribe, they say, is descended from a tribe whose chief is named Ellija, pro-[17]bably the same Tartar horde from whence sprung the ancestors of the Batulen race, who also descended the Lena, but from what direction is likewise unknown. It appears that Ellija had been informed of the departure of Omogoy Bey; and, although the navigation of the Lena was quite unknown to him, neither its dangers nor the extreme severity of the climate could deter him from executing his design. He arrived at Yakutsk, and finding there Omogoy Bey and his party, immediately joined them. Omogoy Bey became much attached to Ellija, and gave him his daughter in marriage, which indissolubly united the two tribes."

38: Dobell--17-18 G-2 (1812-13)1830 Yakut
116, 101, 175

"From documents preserved in the archives of Ineseisk it would appear, that a desatrik (a sort of civil under-officer) named Ilia Ermolin, belonging to a party led by one Golkin to the banks of the Lena (where they expected to find some Cossacks, that is to say, at the mouth of the river Kiringee), heard from the Tongusees that the Cossacks whom they sought had gone to the land of the Yakuts. It seems then, that the Tongusees, and perhaps the Burettas, had given them the name of the Yakuts.

Those indefatigable Cossacks were the persons who at length conquered the inhabitants; [18] and there actually remains at the town of Yakutsk the greater part of a very strong wooden fortification built by them, which, if it had been taken common care of, would now be almost as strong as the day it was built. It has, however, been suffered to fall into decay."

38: Dobell--22-23 G-2 (1812-13) 1830 Yakut
116, 241

"Even the Yakuts along the Lena, and on the numerous large islands which divide that fine stream, have taken seriously to agriculture; so that, in spite of the little encouragement received from the local Government, the natives having now found [23] their account in the labours of the field, there is every reason to conclude these will spread over the province."

"There must also be a great deal of improper management, to say the least of it, in the purchase of flour, the transportation of it, packing, &c. &c. which I cannot pass over in silence, as it really calls for strict examination. A pood of flour that costs only fifty to sixty kopecs at Irkutsk, and is generally sold at Yakutsk at a rouble to a rouble and a half, stands the Government, by the time it arrives at Ochotsk (one thousand and twelve versts), nearly ten roubles per pood. To carry five poods and thirty pounds of this flour to Ochotsk, contracts are made with the Yakuts at eighty or eighty-five roubles, and sometimes more, per horse; this being a horse's load. Now I have been confidently informed, that the Yakuts seldom receive much more than one half of that sum; the rest being divided amongst the officers of Government! There is also much to be altered in the manner of transporting the flour on the Lena and to Ochotsk. Flour is generally sent down the Lena in large square flat-bottomed vessels called barques, in bulk; and, as it is often badly dried, it heats, becomes bitter, and loses much of its nutritious quality. When it arrives at Yakutsk it is thrown into magazines, also in bulk, where it becomes [25] further heated, and is more or less spoiled. (1) If it were sent in

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1. As I have been three times at Yakutsk, and lived there once for ten months, the reader will perceive that I speak of those matters from my own experience.

38: Dobell--24-27 G-2 (1812-13) 1830 Yakut-2
116, 435, 437, 475

bags from Irkutsk it would be much better preserved, and the additional cost would be trifling, as the bags would serve many years in succession. At Yakutsk the flour is packed into leathern bags, called sumas, made of ox-hides untanned, but dressed white, and the hair taken off. To pack the flour into them tightly, so that each suma shall contain two poods and thirty-five pounds, it is necessary to wet them; the flour that adheres to the wet suma dries and becomes as hard as a stone, and is thus rendered impenetrable to all sorts of weather; so that if the suma be good there cannot be a safer mode of conveying the article; but unfortunately the sumas that are now contracted for at about two roubles and a half a-piece, are so thin and bad,, that the flour often spoils, and the sumas only serve for a season or two, instead of lasting four or five years, as was formerly the case. It would be cheaper to pay five roubles for a good strong suma, that would last several years, than to buy such trash because it is cheap. However, it would of course [26] prove less profitable to the parties concerned, if the sumas were good and the contracts fewer. During five years residence in Kamtchatka, I paid from eleven and a half to twelve roubles and sixty kopecs a pood for the rye-flour I consumed; and I never saw a suma that was not either bitter-flavoured, tasting of the leather, or having sand mixed with it. One additional cause, however, of the spoiling of the sumas must be mentioned, because it proceeds from neglect. That there are rats in the magazines at Ochotsk and Kamtchatka arises from their not having been properly built. The floors and ceilings should be either composed of solid square

38: Dobell--24-27 G-2 (1812-13) 1830 Yakut-3
116, 435, 437, 475

birch logs, laid close together, or else lined with sheet-iron. Either of these methods would effectually keep out the rats; but neither will be adopted at Kamtchatka as long as the Government is in the habit of allowing ninety poods of flour (1) annually for the

1. I have since heard that the Government of Irkutsk has at length refused to allow rations to the rats of Kamtchatka.

consumption of those animals, many of whom I believe, if the truth were known, have only two legs! Their getting into the transports is owing to the neglect of the commanders, who do not take the [27] necessary precautions to prevent them; or if they get in, surely a good smoking would destroy them in a few hours. If there were not a great deal of improper management and bad conduct, surely the flour might be carried cheaper, and be sold for much less than twelve roubles and sixty kopecs at Kamtchatka."

38: Dobell--35-37 G-2 (1812-13) 1830 Yakut
116, 231

"One of the great advantages the province of [36] Yakutsk possesses, consiats [sic] in its fine pastures and meadows, which enable the inhabitants to rear a large quantity of cattle and horses. Being at an ouloos (Yakut village), where I observed a great many horses and cattle, and but a slender stock of hay in proportion, I questioned my host how he managed to feed them through the winter. He replied, 'We only feed with hay our milch cows, our oxen destined for beef, our breeding mares, best horses, and some very young cattle: the rest find their own food by scraping the snow off the grass with their hoofs, and by browsing. As the snow is rarely more than seven or eight inches deep at Yakutsk, the grass is but thinly covered, and the cattle find their food very easily. We keep goats, which provide for themselves likewise. If,' added he, 'the spring is very backward, we then give them a little hay until the new grass begins to sprout.'--I cannot, however, admire this mode; for I remarked many Yakuts, who, on account of the facility that nature thus affords, kept an overstock of cattle, the greater part of which were very small and poor. [37] Indeed, all their cattle are very small, as well as their horses; and I ascribe that fact to the want of generous nourishment whilst young."

38: Dobell--37 G-2 (1812-13) 1830 Yakut
116, 231, 492

"Horses are their peculiar care, because they are profitable for hiring to the government, and to the merchants, for the transport of flour and merchandize; and because, likewise, the favorite beverage of the people, khoomiss, is not considered really good unless made of mare's milk. They certainly rob the colts of their due; a circumstance that prevents their growth. Notwithstanding this, they have a good, strong, hardy race of horses; who will live on bushes when there is no grass, and are certainly the most docile and indefatigable animals I have ever seen of the horse kind. The Yakuts, however, in most respects, are kind masters and never beat a horse until all manner of mild means have been used; and then scolding is employed to try and make him tractable. Horse-flesh also is their favorite food, which they declare is much lighter and better flavored than beef. They use oxen about their homes for drawing wood and hay; and both the horses and cattle resemble those of the Tartars of the Step of Baraba, as much as the Yakuts themselves do that people."

38: Dobell--38 [2] G-2 (1812-13) 1830 Yakut
116, 262, 465, 622

"Many of them actually live, the greater part of the winter, on the inner bark of the yellow pine tree, scraped fine, and mixed with beef or horse's fat. I have been confidently informed, that the Yakut Princes and head men feed their labourers in this manner; giving them besides two miserable suits of clothes, and ten or twelve rubles per annum. This keeps the poor labourers constantly in debt; for the allowance of their masters both for food and raiment is insufficient."

38: Dobell--38 G-2 (1812-13) 1830 Yakut
116, 511, 464, 556

"The population of the province of Yakutsk is upwards of one hundred thousand souls, between eighty and ninety thousand of whom are Yakuts, and many of them were extremely rich; but now there are few large proprietors. Indeed there is actually amongst them a very large proportion of poor, who, if it were not for the employment they find amongst the Russians, and the great cheapness of living, would be reduced to beggary."

38: Dobell--38-39 G-2 (1812-13) 1830 Yakut
116, 114, 431, 556, 651, 661

"The chiefs and head men are very fond of making presents to the Chief and other officers of Government, because it is for them a very profitable business. When a present is made, a collection takes place from all the Yakuts of the Ouloos; and I have been assured the Prince generally collects at least twice the [39] amount of the present, taking care to put the surplus in his own pocket. This, and low wages together, have reduced the poorer class of Yakuts to a state of slavery; for, as they cannot pay their debts, they are obliged to serve those hard masters on their own terms. The tribes of Yakuts being now nearly all Christians and civilised, they ought to be put on the same footing with Russians, which would tend in a great measure to do away with a number of the abuses actually existing. Above all, measures should be adopted to abolish venality and peculation: that course seems necessary as well for the preservation as the prosperity of Siberia. The privileged classes should not be suffered to trade without taking out a license, which is actually the case, and whereby the merchant is injured, who pays the crown, and has to strive against an unfair competition."

38: Dobell--39-40 G-2 (1812-13) 1830 Yakut
116, 234, 465, 177.46 Russia
636.46

"Those Yakut labourers and herdsmen employed by the Russian inhabitants appeared to me to be very well off: for instance, a common labourer receives two really good and comfortable suits of clothes a year, and forty to fifty roubles in money, besides being very well fed. If a herdsman, and one who undertakes the care of twenty cows, he gets the milk of five or six cows for his trouble; and for the remaining [40] fourteen or fifteen, he is bound only to deliver thirty pounds of butter per cow to the owner during the summer. The skimmed milk, and whatever butter he may make beyond the quantity stipulated, are all his own. In case of accident or death of any of the herd, he is not responsible unless it happens through his want of care. From this statement it will be perceived that a herdsman has considerable advantages; for it must be a very bad cow that will not yield more than thirty pounds of butter during the summer. The Yakuts, however, know how to manage horses better than horned cattle. Their calves are never weaned until they are a year old; nor will a cow give down her milk unless the calf is brought to her; and if the calf dies she will give no more milk. This is a Yakut custom that only prevails in the eastern parts of Siberia."

38: Dobell--40-41 G-2 (1812-13) 1830 Yakut
116, 234, 252, 262

"They make butter by melting sour cream over the fire; after it is melted, it is strained into birch vessels and suffered to cool: the milk that remains is suffered to sour; and this, boiled with rye-flour, and called in their language bordook, is a favorite food, and, I believe, a very wholesome one.

Another dish they are fond of is solimat; [41] this is rye-flour and butter boiled in a copper kettle until it begins to burn a little, when hot water and salt are added occasionally, until the whole is well boiled. The flour and water form a kind of pudding, and the greater part of the butter floats on the surface, which the Yakut delights to sip with his solimat."

38: Dobell--41 G-2 (1812-13) 1830 Yakut
116, 261, 757

"It is almost incredible how great a quantity of melted butter a Yakut will consume at a sitting. A gentleman, who has lived many years amongst them, assured me that he has seen at a wedding-feast the great butter-drinkers consume from twenty to thirty pounds per man! The master of the house deems himself honoured, and is much delighted, to see half a dozen great butter-drinkers come to his feast, and these contend with each other in gluttony. At other times the Yakuts drink butter as a medicine, and I have known some of the Russians drink it, and declare it excellent for carrying down the bile; though I should have imagined it would have quite the contrary effect."

38: Dobell--41-42 G-2 (1812-13) 1830 Yakut
116, 563

"The Russian inhabitants of Yakutsk seem, indeed, to have adopted a number of the Yakut customs. At evening parties, between tea and supper, I have seen introduced frozen fish, sliced thin (called strogonina), frozen butter, [42] frozen cream, and dried beef, and have remarked that the ladies were particularly fond of them. In addition to those native delicacies, there are always two or three tables loaded with sweetmeats, dried fruits, cakes, and tarts, which are continually handed round during the evening, and I have often wondered how their appetites could last to conquer such heaps of food, and then crown all by eating a hearty supper. The first thing, however, that is offered to the guests is a glass of white wine each, and then the sweetmeats, &c."

38: Dobell--42 G-2 (1812-13) 1830 Yakut
116, 181, 322

"Of all the Siberian hordes, the Yakuts appeared to me the keenest and the cleverest. The wooden or log houses, of which the town is principally composed, are all built by Yakut workmen; and they certainly exhibit a great deal of solid excellent workmanship. Indeed, there is scarcely any work in cabinet-making or carving that a Yakut will not imitate well, with nothing but a knife and hatchet."

38: Dobell--43 G-2 (1812-13) 1830 Yakut
116, 533

"Their music may be said to be as devoid of melody as that of the Chinese."

38: Dobell--43 [2] G-2 (1812-13) 1830 Yakut
116, 273

"They are, like all the people of Eastern Siberia, rather too fond of ardent spirits; but there are also very many sober good people among them."

38: Dobell--43 [3] G-2 (1812-13) 1830 Yakut
116, 181, 556, 622, 692

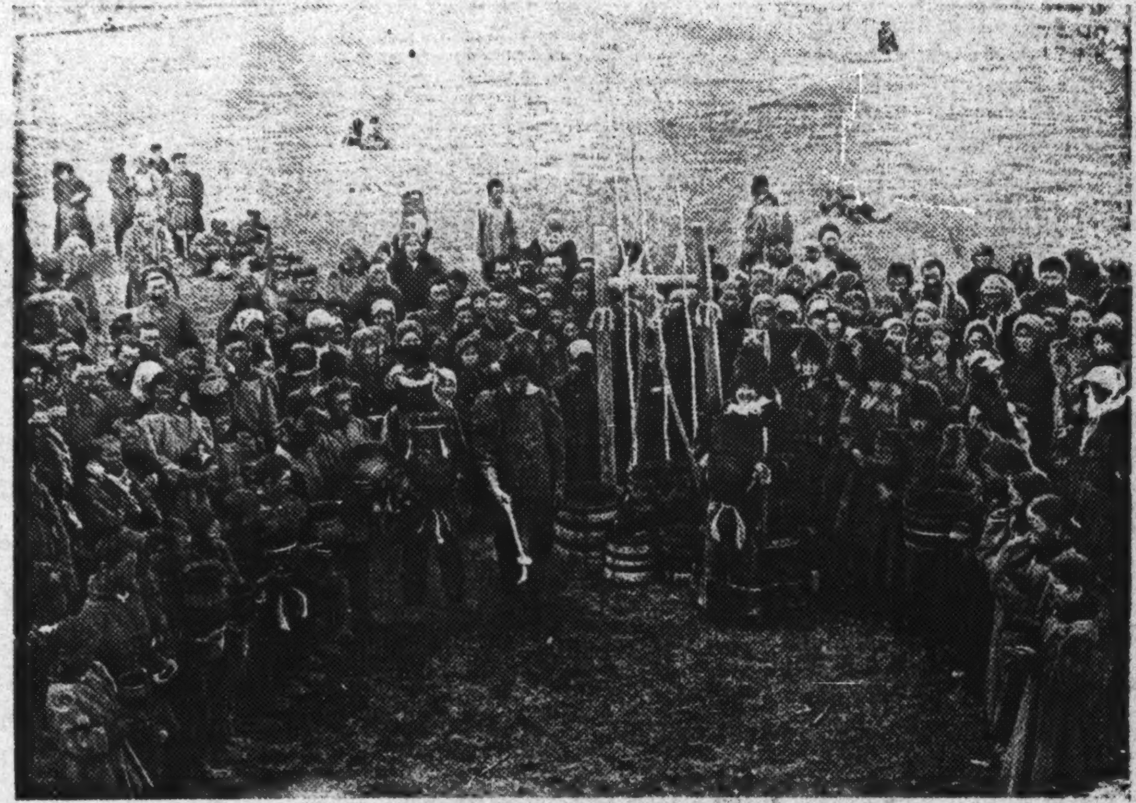
"In general they are great talkers, and too much disposed to litigation. To gratify this passion, they have obtained permission from the Government of Irkutsk to have what is called in Russian a doom, or petty court of justice of their own, where their golovoi, or head man, with some of the princes, presides to decide the quarrels and disputes which occur amongst them. As the doom is at Yakutsk, of course the golovoi and the princes who preside, are obliged to live there, at a great expense; and this expense is paid by the Oulooses in general: they also receive handsome salaries. Here, then, is another plan of enriching the rich and impoverishing the poor; for I have been confidently informed that it has produced no good whatever; on the contrary, the Yakuts are constantly dissatisfied with the decisions and almost invariably refer their causes to the Russian tribunals for a final settlement."

38: Dobell--43-44 G-2 (1812-13) 1830 Yakut
116, 651

"The natives pay a tribute to the government in sables and foxes; the sables are received at [44] seven roubles each, and the foxes at two roubles each; but I really wonder that the government does not, in preference, tax them in money, as being the more equitable way. Sables are worth twenty to twenty-five roubles each, and foxes seven to eight; therefore the poor Yakut receives too little, especially when he is oftentimes himself obliged to buy his yasak, or tribute."

38: Dobell--44 G-2 (1812-13) 1830 Yakut
116, 114, 177

"The Siberian hordes, who are now intermixed with the Russians, and the majority of them christened, do certainly no longer deserve the appellation, by a word equivalent to 'strangers;' but ought, on the contrary, to be placed on the same footing with the Russian population."



KUMISS FESTIVAL OF THE YAKUT (SEE PP. 258, 264.)
(From photo taken by the author.)

facing p. 257

39: Jochelson E-5 (1888-97) 1906 Yakut

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39: Jochelson E-5 (1888-97) 1906 Yakut

KUMISS FESTIVALS OF THE YAKUT AND THE DECORATION OF KUMISS VESSELS.

BY WALDEMAR JOCHELSON.

121 THE years 1888–97 were passed by me among the Yakut.
During the last two years of that period, as a member
of the Yakut Expedition fitted out by the Russian Geographical
Society, I studied the ethnology of the Yakut of the northern
districts of the Yakut Province, — those of Verkhoyansk and
Kolymsk. The results of these studies have, up to the present
time, been but partly published. During my participation in
the Jesup North Pacific Expedition, under the auspices of the
American Museum of Natural History of New York, I was
engaged in the investigation of the Koryak of the Okhotsk Sea
and of the Yukaghir of the Kolyma district. I went to the
Yukaghir from the east, across the Stanovoi Mountain ridge,
and my way back to Europe and America lay through the
country of the Yakut and the whole of Siberia. Professor
Boas, the originator of the Jesup Expedition, wished to avail
of my knowledge of the Yakut country and tribe, and of my
acquaintance there, for the purpose of acquiring a Yakut ethnological collection for the Museum. The Yakut collection gath-
121 ered by me is most extensive. No European museums, not
177 even those of Russia, have at present more than insignificant
collections of this interesting tribe,[1] the ancient culture of which
is disappearing under the influence of climate, Russian culture,
and change or modification in the forms of industry; and in a
few years' time it will be difficult to find many objects of their
177 primitive culture. Even now it is not easy to obtain the large
ornamented kumiss goblets of wood which are described below.
The conical summer dwelling of the old-time Yakut, made of
ornamented birch-bark, all parts of which I was able to bring
000 back, is no longer in use. The so-called Palæasiatic Siberian

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[1] Of the museums of Europe, that of Leipzig alone has a small Yakut collection, which was bought at the Paris Exposition of 1900.

000 tribes, — such as the Gilyak, Kamchadal, Koryak, Chukchee,
and Yukaghir, — which were studied by the Jesup North Pacific
Expedition, were found to have a culture identical in many
101 respects with that of the North American tribes. The Yakut,
197 however, though at present living in the extreme northeast of
Siberia, are a typical representative of the culture of the nomadic
177 horse and cattle breeding Turkish tribes of Central Asia. In spite of their present isolation from the other branches of the Turkish race, and their probable mixture with Mongols, Tungus, and others, the Yakut, in the course of their migrations, have preserved one of the oldest and purest dialects of the language spoken by the Kirghis, the Altaic tribes, the Siberian and European Tartars, and other Turkish peoples. In tracing the meaning of some Yakut words, I am indebted to my friend Mr. Edward Pekarski, the well-known authority on the Yakut language, for his assistance.

162 While none of the other tribes of the extreme northeast of
178 Asia are numerous, — each being composed of but a few thousands or even hundreds, and those often spread over large districts, — the Yakut, next to the Buryat (of whom there are about two hundred and seventy thousand), are the most numerous tribe of eastern Siberia, numbering some two hundred and fifty thousand. Regardless of the unfavorable conditions of life in their present territory, they are increasing numerically, and are showing capacity for higher material culture and intellectual progress.

17[illegible] According to some indications, the Yakut were separated from the other Turkish tribes of the steppes of central Asia and southern Siberia, and driven to the northeast by the Mongol hordes, at the time of the invasion of the conqueror Chinghis Khan. By the valley of Lena River they reached the country of their present abode, in their turn driving farther to the north and to the mountains, or assimilating, the ancient residents of the country, — the Tungus and Yukaghir. The Yakut brought to the far northeast of Siberia, not only their Turkish language, but also the whole of the comparatively high culture of Central-Asiatic horsemen, brought with them horses and cattle, introduced silver, iron, and copper work, the fashion in

dress and dress-ornamentation of the Tartaric peoples, the dualistic 174
religious ideas, and the poetical folk-lore, of Western Asia.

In their old country they were principally horse-breeders. 231
The horses were employed both as beasts of burden and as 262
animals for riding; their skins were used for clothing; their
flesh, for food; and kumiss, the fermented drink prepared from 273
mare's milk, served not only as a stimulating beverage, but also 177
as a most important nutritious food.[1] For a time after their 184
arrival in their new abode, the horse was still their principal
domestic animal, and kumiss their essential food; but gradually
the climatic conditions of the country on the one hand, and contact
with Russian culture on the other, have exerted a modifying
influence, which is still operative, over both the mental and the
material culture of the Yakut. A small part of the tribe in the
extreme north of the Yakut province must have experienced a
decadence of their former material life. This minority became
reindeer-breeders, dog-breeders, or hunters, and fish-eaters. But
even into these new lines of life the Yakut introduced more
advanced methods.

The tribe as a whole, while engaged in horse and cattle breeding 233
as their chief occupation, began to increase the number of 234
their horned cattle at the expense of their number of horses. 439
Of cow's milk they could make, for use during the long winter, 241
butter, a kind of cheese, and some other milk products which 262
cannot, as we shall see later, be made from mare's milk. The
Russian gold-mining companies on the rivers Olekma and Vitim
proved profitable buyers of these cattle, and this gave an impetus
to the raising of them. Finally, the cultivation of cereal [177]
plants, borrowed from the Russians in the southern parts of
the Yakut Province, where the climate allows of it, has made
such progress in the last twenty years, that at present agriculture
is the chief occupation, and bread the staple food, of many
Yakut families of the District of Yakutsk, and particularly of
that of Olekminsk. Nowadays large droves of horses, and 231

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[1] Some travellers consider that the Yakut horse belongs to the present race of horses of the steppes of southwestern Siberia; but it is difficult to say whether the Yakut horse of to-day has any connection with the extinct horse, the fossil remains of which have been found in the polar regions of northeastern Siberia.

231 mares for milking, can be found only in those districts far removed
from the centres of influence of Russian culture, and
they belong to a few very rich families.

178 Together with the passing of the production of kumiss, the
273 ancient ornamented kumiss vessels and goblets are also disappearing,
as well as the customs, festivals, and ceremonials associated
234 with the production and use of kumiss. Kumiss, which
757 of late has been recommended by physicians as an excellent therapeutic
262 agent in some diseases, was known as a nutritious form
of food in remotest antiquity to all the nomadic peoples of Central Asia and of the southeastern part of Europe. Herodotus also mentions it. It is poorer in fat, casein, albumen, and salts, but much richer in milk-sugar, than cow's milk, and therefore is not adapted for butter and cheese making. Fresh mare's milk tastes somewhat disagreeably sweetish. The Yakut do not like it fresh as a drink, but they take it when it is boiled, and also in their tea. Formerly they made from it — cooked with the pounded roots of *Lilium spectabile, L. martagon, Butomus umbellatus,* or *Artemisia vulgaris* — a kind of gruel called *butahas.* As far as we know at present, the preparation of kumiss from mare's milk is based on the fermentation caused by micro-organisms. Under their influence, the milk-sugar turns to lactic acid. When this process is over, the fermentation of alcohol from the lactic acid begins. It has been found of late years that the micro-organisms of kumiss, like those of kephir (a fermented drink prepared from cow's milk), form grains, which can be washed, dried, and preserved. With their aid, kumiss is nowadays prepared for medicinal purposes.

234 The Yakut, like the Kirghis and Bashkir, use as a ferment
273 some old kumiss or the residue of the kumiss of the past year,
carefully collected from the vessels, and dried and preserved. This ferment of kumiss is called *xoyū* ("pulp"). If they have none, the Yakut, as well as the Bashkir, use sour cow's milk as a ferment; but such kumiss is not considered good by
[415] the Yakut. When the mare is being milked, buckets made of
birch-bark (see Plate XXII, Fig. 4) are used as vessels to receive the fluid. When the milking is finished, the buckets are left until the milk becomes cold, when it is diluted with an equal

39: Jochelson E-5 (1888-97) 1906 Yakut

facing p.261

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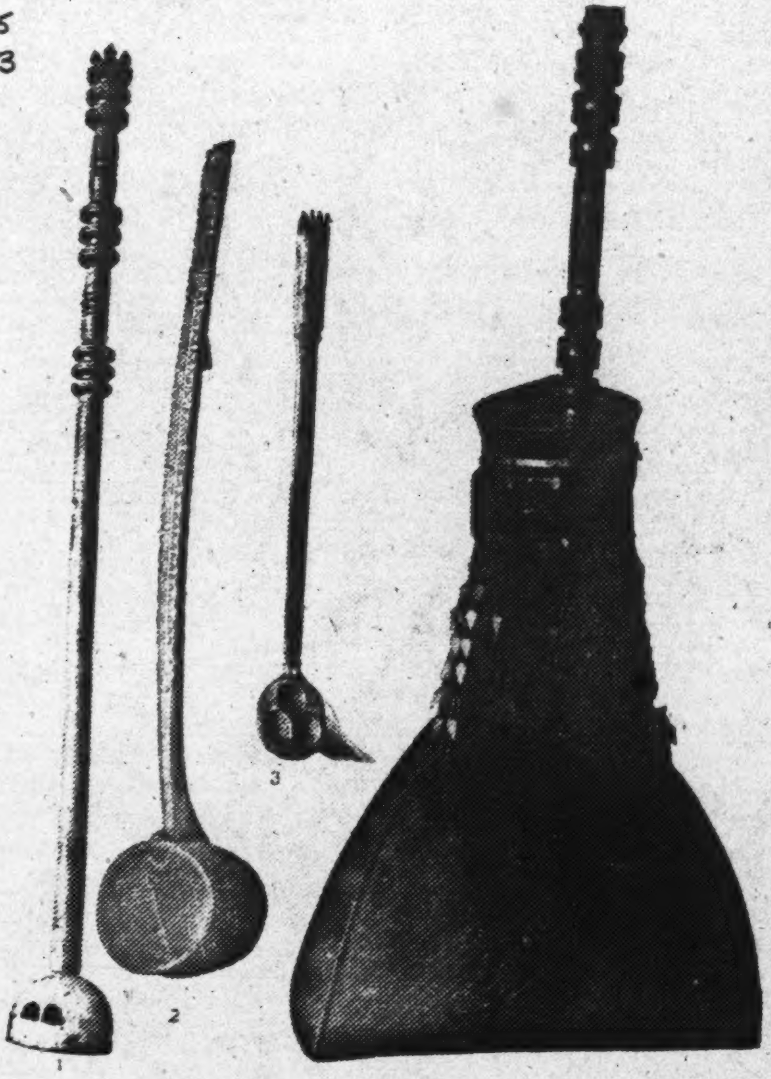

KUMISS CHURN, STICK, AND LADLES OF THE YAKUT.

quantity of cold water which has been previously boiled; and 234
the mixture is put into an ox-hide bag or churning-vessel called 273
simir (Plate XVIII, Fig. 4), and some of the above-mentioned
ferment is added to it. The only use of the water is to in-
crease the quantity; so that when a strong kumiss is desired,
less water is added to the milk. The churning-bag is made of 415
ox-hide which has been soaked in blood. This gives it a black 281
color, and also makes it water-tight. For the latter purpose it 531
is also smeared, particularly the seams of its sides, with melted
butter. It is ornamented with beads of different colors and 273
with brass or silver pendants.

Before the preparation of kumiss, the churn is placed on a low stool (called *simir oloho*) not far from the fireplace (Plate XIX, Fig. 3), and is hung by a long ornamented ribbon, which passes through brass rings at the neck of the vessel, to one of the middle posts of the house. This is done in order that the churning-bag, when softened by the fluid contained in it, shall not drop down. The ribbon is of black and white horsehair twisted, and is ornamented with leather tassels. In the mouth of the churn is a hollow wooden mouthpiece called *kōñkölöi* ("hollowed through," from *kōñdöi,* "hollowed"), through which the churning-stick (*xamsatar,* from the verb *xamsat,* "to stir") passes into the churning-vessel (Plate XVIII, Figs. 1, 4; Plate XIX, Figs. 1, 2). Both the mouthpiece and the churning-stick are ornamented with engravings, and brass or silver rings and pendants. The churning-stick is usually in the shape of a horse's hoof. The process of churning lasts from a day and a half to two days, and the women and children often assist in it. The kumiss is then poured into hide or birch-bark barrels, and is ready for use. Such kumiss has an agreeable acid taste, and contains but very little alcohol. The Yakut have no bottles in which to store their kumiss, but when travelling they put it into skin bags of the same shape as the churning-vessels. The opening of the bag is closed by two small sticks tied together at their ends. The bags are placed on the riding or pack horses like saddle-bags. They thus form skin bottles, in which the fermentation continues working out the alcoholic qualities, and the kumiss becomes a strong and heady drink.

39: Jochelson E-5 (1888-97) 1906 Yakut

262 I have already mentioned that in former times horse-flesh
273 and kumiss formed the staple food of the Yakut. The hay-
231 makers often carried kumiss with them in skin bottles to the fields as their only food, and it was sufficient for them. "Kumiss slakes the thirst, exhilarates, restores strength, and does not overcharge the stomach," say the Yakut. The hay-makers worked easily and quickly. Under these conditions, it is not surprising that the horse became the object of a particular cult, as an animal on which man chiefly depended for his existence.

773 Kumiss and fat mare's flesh are regarded in the myths as
825 food worthy of the heroes of divine origin. The horse, tradi-
273 tion says, was let down from heaven and given to man by the chief of the benevolent deities, Lord Bright-Creator (Ürüñ Ayy
776 Toyon).[1] According to another tradition recorded by me on the Kolyma River, Lord Bright-Creator sent down to earth another deity, Bar-Allei-Lord (Bar Allei Toyon), to instruct men how to make kumiss. The deity brought with him to the earth the ferment for making kumiss (*xoyü*). One of the ancestors of the Yakut tribe, Dyghyn, says another legend recorded by me, had such large droves of mares, that the kumiss made of their milk filled whole lakes, and everybody came to their borders and drank.

773 In the myths we find the winged steed an important per-
776 sonage,—the counsellor, assistant, and companion of the hero
538 in battles and travels. Ay*ysyt*, the goddess of fecundity, is supposed to be near the mare during the first three days of foaling. The same deity, or another deity of the same name,—this is not quite clear,—also assists the lying-in woman. In love-songs we often find, by way of praise, the comparison of the hero to a colt, and of the heroine to a mare.

825 It is regarded as a sin to beat a horse. The bones of a horse must not lie on the ground. In olden times the bones of horses were placed on a platform. If a Yakut finds in his path

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[1] For the division of Yakut supernatural beings into "creators" (*ayy*) and "evil spirits" (*abasy*), see JOCHELSON, The Koryak (Publications of the Jesup North Pacific Expedition, Leiden, 1905, Vol. VI, p. 119).

39: Jochelson E-5 (1888-97) 1906 Yakut

facing P262

BOAS ANNIVERSARY VOLUME.

PLATE XIX

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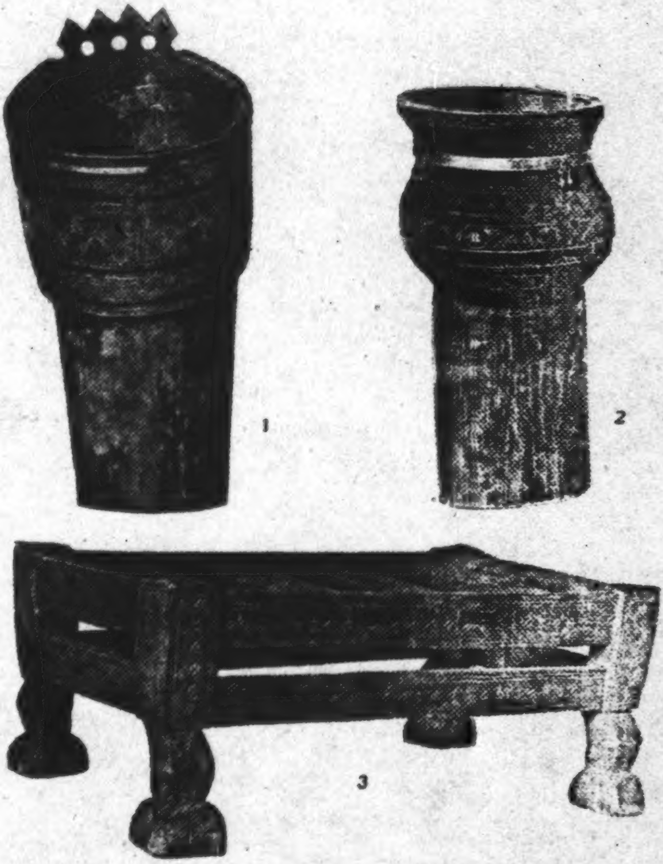

MOUTHPIECES AND STOOL FOR KUMISS CHURN OF THE YAKUT.

825 the skull of a horse, he picks it up and hangs it on a tree. Even the excrement of the horse is not regarded as unclean.

796 273 The most important festival among the Yakut is connected with the preparation and use of kumiss, and is called *ysyax*, or kumiss festival. It has both a social and a religious significance. During the summer, in olden times, every rich man arranged a kumiss festival, at which all members of the clan assembled and were entertained. Other people, and frequently whole clans, were invited; and during the festival, defensive and offensive leagues were concluded. Every such festival commenced with sacrifices, and was accompanied with songs, dances, games, horse and foot races, and other contests.

Two kumiss festivals in honor of deities are arranged during the year by the owners of large droves of mares. One of them, in the spring, is consecrated to the Supreme Being and the head of the benevolent deities of the "creators" (ayy), — to Lord Bright-Creator. The first milking of mares in the spring is also consecrated to the Supreme Being. The spring festival is called *Ayy ysyaxa* ("kumiss festival in honor of the 'creators'"). Spring, as the period of the revival of nature, appears as the season of happiness and abundance. In the prayers addressed to the "creators," they are implored to bestow their blessing upon the people.

The spring kumiss festival takes place in the open air. In the midst of a large smooth grass meadow a kind of altar is erected. This consists of two posts with a crossbeam, and three young birch-trees with young shoots on them (see Plate XVII). The altar is hung round with sacrificial horsehair, and on the ground in front of it are placed ornamented birch-bark and ox-hide barrels filled with kumiss. The skin barrels are tied to the altar-frame by long ornamented straps of soft elk-leather. This is done so that the vessels, when softened by the liquid in them, shall not collapse. The ceremony commences by sacrifices to Lord Bright-Creator and to other "creators." Their names are uttered by the steward of the festival, who may be a shaman or an elder member of the clan. The sacrifices consist of libations of kumiss, in the direction of the dawn, to every

39: Jochelson E-5 (1888-97) 1906 Yakut

facing p.264

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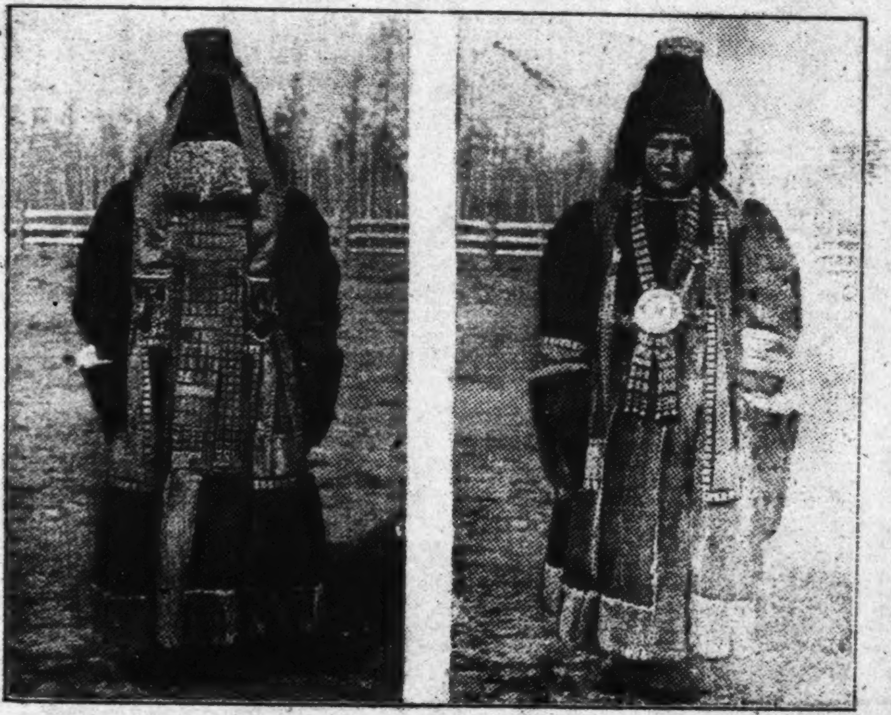

YAKUT GIRL IN FESTIVE ATTIRE.
(From photos taken by the author.)

796 deity; and formerly horses were often consecrated by being
273 driven to the east.[1]

The plate just referred to represents one act in a spring festival.[2] In front of the altar stands the steward, having on one side of him the owner of the drove, and on the other the latter's wife. All three face to the east side of the sky, where the benevolent deities have their abode. On the right side of the altar stand nine innocent youths in a row, and on the left a row of nine pure maidens, with goblets filled with kumiss consecrated [292] to the benevolent deities. The splendid festival attire worn on this occasion[1] by a Yakut girl is shown in Plate xx, which represents both back and front views. The trimming consists of valuable fur, silver pendants, and other decorations.

The steward addresses a prayer to the "creators," begging for blessings, — increase of horses and cattle, a good harvest of hay, good health for the people and animals, and an abundance of food. Then he takes the kumiss-festival ladle (*ysyax xamyyaha*), and makes a libation, in the direction of the dawn, to the benevolent deities (see Plate xvii). Then, while making a libation to the ground, he addresses the local deity, "the owner of the place" (*ān doidu iccitā*), asking him not to harm [787] the inhabitants of the spot and the members of the clan. After that, the steward, with the help of the sacrificial ladle, proceeds to divine. He throws the ladle towards the sky: and if it falls with the front part upwards, it portends the granting by the deities of future abundance; and all the people utter the joyful cry *Uru!*

Then the boys and girls give the goblets with the sacrificial kumiss, according to the directions of the steward, to the elder and honored members of the clan, both male and female. These, after placing themselves, — the men on the right and the women on the left of the altar, — drink off the kumiss from

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[782] [1] Bloody sacrifices are given only to evil deities, and not to the "creators" (see Jochelson, The Koryak, l. c., p. 91).

[2] The festival above mentioned was arranged specially for my benefit; and most of the people, not having ancient dresses, are not clothed in festival attire, as they would have been in olden times. Neither have they enough kumiss-goblets. Most of the goblets to be seen in the photograph were lent by me from the specimens I had acquired in other localities for the collection. This festival took place within two hundred miles of the town of Yakutsk, to the east.

1. [The spring kumiss festival -- Analyst]

296 the goblets, and pass them on to the less important and the
273 younger people. Behind every honored or aged member of the
clan, sit or stand his domestics, less esteemed relatives, young men, and laborers. He looks after the welfare of each of these. When the goblet is emptied, it is given back to the steward or the host to be filled.

[262] At the same time, not far from the altar, other stewards are preparing tables, or simply boards on the ground, on which are placed piles of horse and cow flesh, and dishes of melted butter. Every chief of a family or clan receives a large portion of meat and butter, which he divides among his people.

The whole day passes with songs, round dances, games, races and other contests, and shamanistic performances. The poetical choral songs of the young men and girls, in praise of the spring and love, are most interesting.[1] TROSTCHANSKY[2] relates, also, that during the kumiss festival the change of winter to spring is personated in a contest between two men. One of them, dressed in white, represents spring, and is called "son of 'creator'" (*ayy uola*). The other, clad in black, represents winter, and is called "son of evil spirit" (*abasy uola*).

The autumnal festival is celebrated in honor of the destructive forces, and is therefore called *abasy-ysyax*. This festival is dedicated to the evil spirits (*abasylar*), the inhabitants of the west and the representatives of darkness and night, in order that they may not interfere with them in winter, the time of the year when starvation, disease, and death are imminent. This festival, also, takes place in the open air, but at night.

[776] The first night of the festival is in honor of Big-Lord
(*Ulu-Toyon*) and the evil spirits of the upper world subordinate to him. The second night is in honor of *Axsan Duolai* and his subordinates, the evil spirits of the lower world. To
[782] all of these evil spirits, in addition to the libations of kumiss
made to the benevolent deities, blood sacrifices of cattle and horses are also made. This ceremony, according to Trost-

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[1] Examples of such songs may be found in MIDDENDORFF, Sibirische Reise (St. Petersburg, 1875), Part 2, p. 1578; SIEROSHEVSKI, The Yakut (St. Petersburg, 1896), Vol. 1, pp. 587 et seq.

[2] The Black Faith of the Yakut (Kasan, 1901), p. 106.

796 chansky,[1] is superintended by nine male and nine female
273 shamans.

415 The kumiss vessels may be divided into three types, according to their shape:—

1. The *corōn*, an urn-shaped goblet (Plate XXI) with a small foot. These goblets are usually of a very large size, and hold from ten to fifteen litres of kumiss. Their small bases make them unstable. In drinking from them, they are held with both hands.

2. Three-legged goblets, of smaller size (Plate XXII, Fig. 2), called *üs ataxtāx corōn*.

3. Cylindrical vessels with let-in bottoms, of varying sizes, and named according to their size,—the small ones, *mārcax*; and the large ones, *ymyya* (Plate XXII, Figs. 1, 3).

415 All these drinking-vessels are made from the strong, tough
322 wood of the polar birch-tree. The first two types are carved and hollowed from one piece. Formerly the hollowing-out was done with an adze, but later with the help of a chisel. The finish, polish, and decorative work are done with knives only. The sides of these goblets are made very thin, and they easily crack on drying. A goblet left empty in the sun for a single day is sure to crack. To guard against injury, they are kept in a dark, damp place, and are, besides, freely oiled with melted butter. The oiling causes the goblets to take on the appearance of dark-brown polished vessels. For the same reason, the large kumiss ladles are also oiled (see Plate XVIII, Fig. 2).

415 The decorative patterns on these vessels are possibly as old
531 as the religion with which the vessels are connected. On them we do not find any Central-Asiatic or Chinese decorative motives of the more advanced periods of Asiatic culture; but we do find such decorative motives—consisting of complicated curves, spirals, coils, conventionalized plants and animals—on the clothing, saddles, and silverware of the Yakut. The ornaments on the kumiss vessels consist almost exclusively of geometrical figures, which, judging by their native names, repre-

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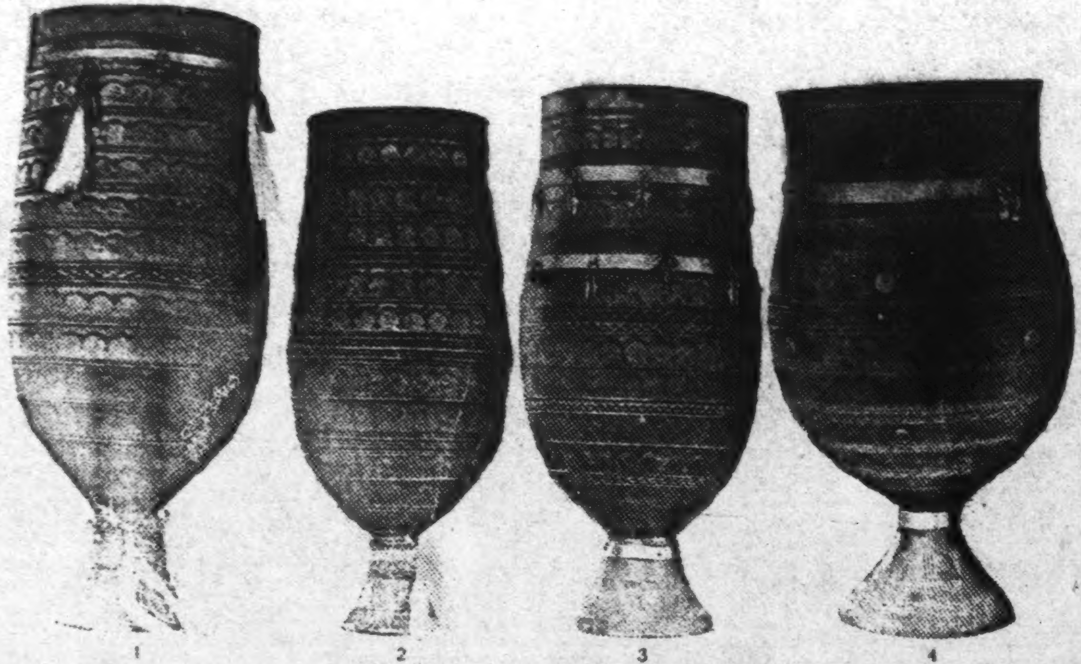
[1] In one of the Yakut legends recorded by Khudyakoff it is related, that, at a festival in celebration of a marriage, there were present nine male and eight female shamans.



KUMISS GOBLETS OF THE YAKUT.

39: Jochelson E-5 (1888-97) 1906 Yakut

facing p. 266

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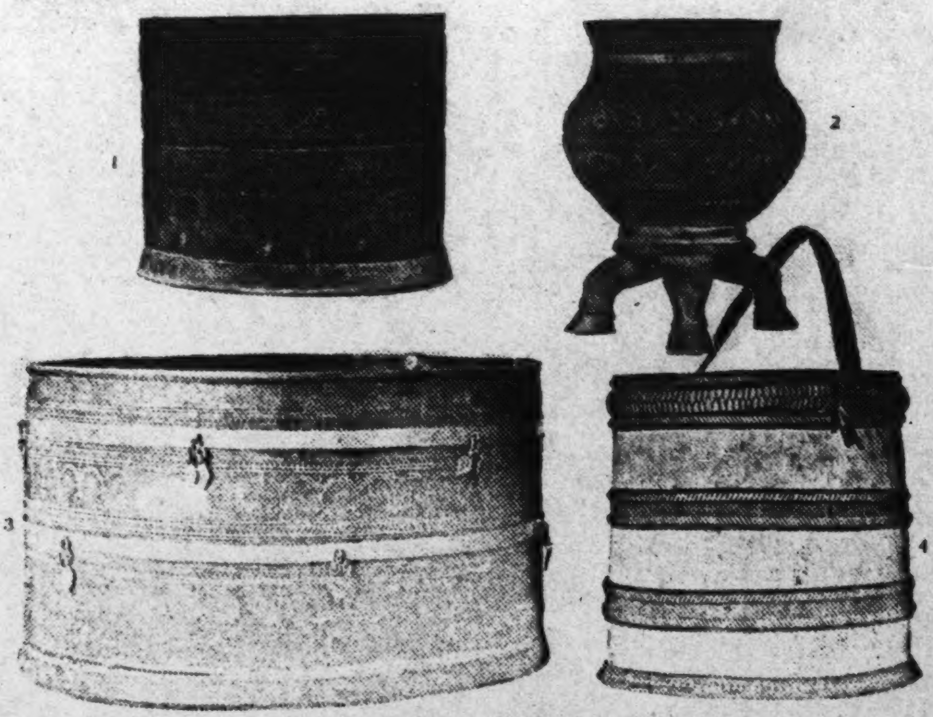
PLATE XXII.



KUMISS DRINKING-VESSELS AND BUCKET OF THE YAKUT.

39: Jochelson E-5 (1888-97) 1906 Yakut

Unpaginated insert between pp. 266 and 267.

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415 531 sent, in more or less conventionalized form, implements or other household objects. Fig. 8 shows the patterns which occur most frequently on the kumiss vessels.

Nos. 1–3 are called *tarāx oyū,* that is, "comb-ornament," and represent combs.

Nos. 4, 5, are called *ilim xaraha oyū,* that is, "net's eyes ornament." They represent fish-nets. The dots in No. 5 stand, most probably, for caught fish.

Nos. 6, 7, are called *āriyā oyū,* that is, "wound ornament" (from the verb *ārii,* "to wind"). They represent the weaving of baskets by winding thread around bunches of grass. The same rope-pattern on the birch-bark bucket on Plate XXII, Fig. 4, which was made by winding horsehair thread round the hoop of the bucket, is called *āriyā tigī,* which means "twisted sewing."

Nos. 8–10 are called *urasa oyū,* that is, "hut-ornament." These zigzag patterns represent the ancient conical summer houses of the Yakut. The same patterns embroidered in thread on skin bags (No. 9) are called *urasaly tigī,* that is, "hut-embroidery."

No. 14 is called *kybytya oyū,* that is, "wedge-ornament" (from the verb *kybyt,* "to force in"), and represents a wooden wedge for splitting wood.

No. 22 is called *timāx tördö oyū,* which means "button-base ornament." This pattern, consisting of a series of three or four inscribed diamonds, used to be embroidered on the old-time clothing of the Yakut, at the places where the buttons used to be sewed on.

No. 23 is called *kārdis oyū,* that is, "notched ornament," and represents the primitive writing of the Yakut by means of notches on sticks.

Nos. 28, 29, are called *tonohos oyū,* that is, "kumiss skin-bag ornament," and represent large kumiss vessels of hide.

It is of interest to note that all the decorative patterns so far mentioned are of a purely decorative character, and have no connection with religious ideas. This decorative character consists, not in the simple units, but in the highly harmonious and extremely symmetrical repetition of them.

415 Neither in the engraving and carving on the wooden kumiss
532 vessels, nor in the embroidery on the leather and birch-bark
778 vessels, do we find any realistic representation of animals or
756 objects. Realistic art was evidently not known to the Yakut in
322 the past. SĀROSHEVSKI remarks that the old-time Yakut considered
it a sin for any one except shamans to carve human
figures from wood. The shamans carve these roughly of wood,
which represent "guardians" or evil spirits, for use in religious
ceremonies, and they are not regarded as harmless to ordinary
[524] folk. I saw figures of cows and horses carved from wood or
birch-bark, to be used by children as playthings, but there were
never any dolls among them. Some Yakut living not far from
[321] the Russian town of Yakutsk carve from ivory, among other
things human figures; but I consider this to be a rather inartistic
imitation of the carvings of neighboring tribes.

415 The only attempt at realistic reproduction in the ornamentation
531 of kumiss vessels is to be found in the carving of horses'
hoofs. Thus the feet of the three-legged goblets are often
532 carved in the shape of horses' hoofs (Plate XXII, Fig. 2). The
mouthpiece of the kumiss churning-vessel likewise often has the
form of a horse's hoof. Even in a conventionalized form we
do not find the representation of an animal or human figure,
not even that of the horse, which forms an object of their
animal cult; but, judging from the Yakut names, we do meet
with conventionalized representations of parts of the human
body.

Thus No. 13 (Fig. 8) is called *tonohos oyū*, that is, "vertebral ornament," and represents the spine or neck vertebra.

No. 15 is called *tyñyrax oyū*, which means "nail-ornament," and represents human nails.

No. 16 is called *tarbax oyū*, which is "finger-ornament," and is a conventionalization of the human finger. On birch-bark vessels we find the same ornament embroidered in horsehair (Plate XXII, Fig. 4), and it is then called *tarbaxtȳ tigi*, which means "finger-embroidery."

39: Jochelson E-5 (1888-97) 1906 Yakut

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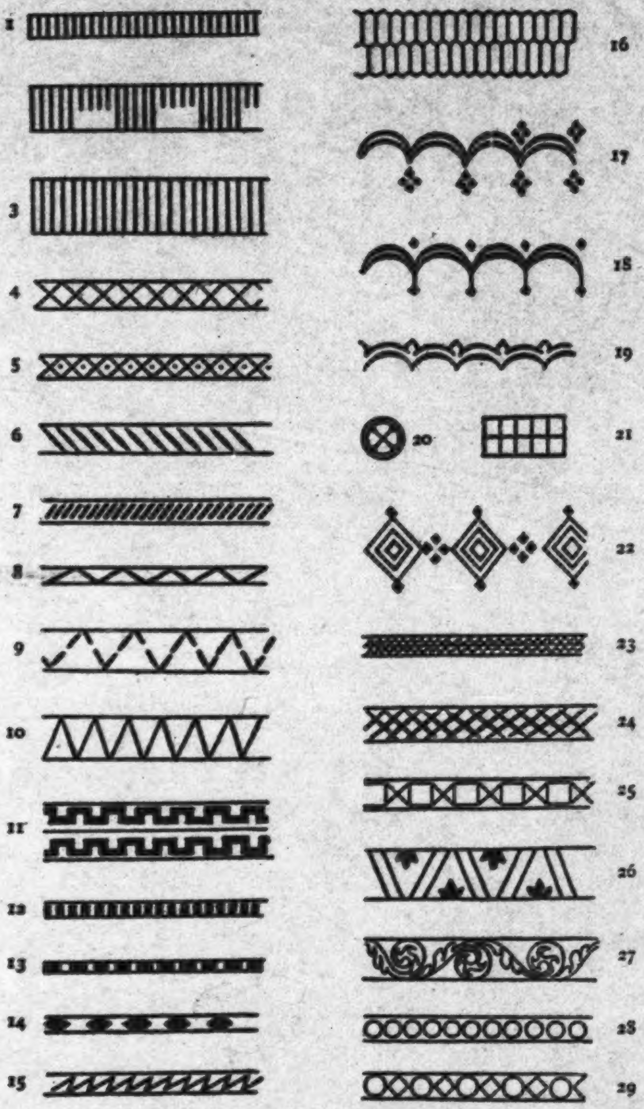
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Fig. 8. Yakut Designs.

415 323 It is likely that the "nail" and the "finger" ornaments originated from the Yakut pottery-work, which is still preserved in a very primitive form.[1]

531 532 No. 21 is an ornament copied by me from a Yakut clay pot, and is called *tyñyraxmâx torduya*, which means "nail-raising." But this pattern is impressed in the soft clay, not with the nail, but with a wooden stamp named *küös oyŭlür mas*, meaning "a stick [*mas*] for the ornamentation of clay pots [*küös*]."

No. 20 is also stamped on clay pots, and is called *bültäghir torduya*, which means "rounded raising," but this pattern is also found on kumiss vessels.

There can also be found on kumiss vessels a pattern, not here illustrated, called *tañalai oyū* ("palate-ornament"). It consists of small curves which represent the arch of the palate.

Nos. 17–19 are often seen engraved in or embroidered on kumiss vessels. They are called *sarbyn'n'ax oyū* ("hanging ornament"). This pattern is made with the concave face turned either downwards or upwards. In the first case it represents the hanging arch of the sky; in the second, a rope hung up by the two ends. In a form similar to the latter it is also found on the clay pots of the neolithic age of western Europe, and was named *Schnurgehänge* by the German archæologists, which name coincides with the Yakut one.

415 531 The decorative work on the kumiss goblets is usually made by engraving the patterns on the even surface of the vessel. But we also find patterns carved in relief; for instance, the net-ornament mentioned before is in relief on the goblets on Plate XXI. Some patterns made in relief (see Nos. 11, 12, Fig. 8) have a common name, *tomtorgo oyū*, which means simply "relief ornaments," and which refers only to the style of carving, and not to the meaning of the pattern.

[177] Nos. 26, 27, which include conventionalized plants, are called *usuor oyū*. The word *usuor* is borrowed from the Russian word *uzor* (in Polish *wzor*), which means "pattern." The patterns too are evidently borrowed from Russian decorative motives.

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[1] A short description of Yakut pottery will be given in my work on the Koryak (Jesup Expedition Publications, Vol. VI).

39: Jochelson E-5 (1888-97) 1906 Yakut

In the same way, judging by the names, the lineal ornaments 415
of Nos. 24, 25, — the first called *duobat oyū*, and the second 531
saxymat oyū, — must be regarded as borrowed from the Russians. 177
Duobat is the old Russian word *doved*, which means
the game of draughts; and *saxymat*, which is the Russian word
shachmat, means "chess."

40: Burr--52 N-2 (no date) 1931 Yakut
116, 142

"Beyond Kirensk the river [RCH: the Lena] is notably broader and seems fairly deep; the hills on one side are rounded, on the other scarped. It was here that I noticed the first Yakut. They have the Mongolian type of countenance, yet seemed somehow different from the Buriats, who belong to another branch of the great Mongolian family. They are equally swarthy, but less ruddy and more sallow; they are small men, but stocky and sturdy; they all seemed to have a permanent grin, as though mildly surprised at their own existence. The faces of the older folk were rugged and gnarled, but some of the younger ones were not unattractive in appearance."

40 : Burr--52-53 N-2 (no date) 1931 Yakut
116, 174, 192, 563

"One day when I was sitting on deck enjoying a pipe in the fine autumn air, regretting the fading glories of the golden-tinted forest, a young girl in a plain print frock stared inquisitively at me. She was well proportioned, small and slender and comely enough, with cheerful bright eyes and a dark complexion. As she stared at me I addressed her in Russian and said good morning. She answered in the same language in a pleasant voice and inquired, was I not a foreigner? The ice was broken, and I asked her about her people. Yes, she was a Yakut; they could all speak Russian nowadays except the trappers in the remotest districts.

'Are your people related to the Tartars?' I asked her.

'Yes,' she replied; 'we and the Tartars have one ancestor, but very many years ago we broke [53] off from them and migrated to our present home.' Their language has diverged from the Tartar, and they must have separated before the arrival of Islam in Central Asia, for they were Shamanists, though most by now are Orthodox Christians. She told me that many Russians learn Yakut and marry native women, and their children are more Yakut than Russian.

'How do you say "I love thee" in your tongue?' I asked her.

'Min taptighbwin,' she answered, which certainly sounded an uncouth medium for the tender passion. She then told me that she was studying medicine and was on her way home to Yakutsk on holiday. From all accounts she would have plenty of scope for her profession among her own people."

40: Burr--66 N-2 (no date) 1931 Yakut
116, 764

"Here and there I came across old graveyards; one, on the top of a hill near by, placed there apparently without rhyme or reason, was a pathetic relic, neglected and tumbled, with wooden crosses on which you could decipher some simple inscription in Russian. The dates were of recent years, and I saw one marked '1911,' but no one seemed to care for it. I was told that it was a Yakut cemetery, for all the Yakuts who are in contact with the Russians are Orthodox Christians. I noticed in other places too they chose the tops of small isolated hills ridges with ground falling away on every side for their graveyards, which is perhaps a touch of sentiment or a relic of some Shamanistic belief, for paganism survives among the trappers and hunters of the dense forests."

40: Burr--82 N-2 (no date) 1931 Yakut
116, 273

"The Yakuts, in the old days, suffered much from the abuse of alcohol, as they were too ignorant to appreciate its dangers or else indifferent, provided they enjoyed the stimulation and the beautiful unconsciousness which it induces. I was told that instances were frequent of mutilation through frost-bite arising from Yakuts falling into a stupor in the open after drinking heavily at the traktir. [RCH: i. e., a pub]."

40: Burr--103-104 N-2 (no date) 1931 Yakut
116, 231, 492

"Among the mammals, Siberia is very rich in members of the deer family, one of which, the reindeer, plays a vital part in the economy of the natives. The distribution of this creature depends upon its staple food, the so-called reindeer moss, which, properly speaking, is a lichen, Cetraria, or Cladonia rangiferina. It is not too much to say that, but for this lowly plant, the native population could not exist, for it is the sole food of the reindeer, upon which they depend not only for transport, but for milk, meat and clothing. They are not strong animals, and can pull only a light load; the Yakuts harness them to little sleds such as children use at home, and two men will tuck themselves on board, their feet sticking out, and it takes a couple of reindeer to pull them. But if they cannot pull much, they can pull fast and far, and are superior to the horse for covering distance [104] quickly. Another advantage is that their keep costs nothing. On arrival at his destination, a Yakut will put a pole through their horns and turn them out into the taigá. They wander about, scratching away the snow to expose the fat lichen underneath, while the pole through the horns catches in the trees and prevents them from wandering too far. Next morning the Yakut has no difficulty in tracing their great splay spoor through the snow and recovering them. They are gentle beasts, with the beautiful lustrous eyes of the deer family. Russians, who are not as a rule squeamish, generally refuse to shoot them or treat them as game for this reason.

The Yakuts also milk them; their milk is said to be very rich and creamy."

40: Burr--107-108 N-2 (no date) 1931 Yakut
116, 177, 281, 291, 352, 492

" The Yakuts evidently have a sense of the beautiful, for their clothing, made of the skins of reindeer, horse and dog, are not only very warm and comfortable, but decidedly pleasing to look at. The blending of the browns, blacks, fawn and white has an excellent effect, and is usually worked out in a chequered pattern in very good taste. They are expensive, though, and I was asked three hundred roubles for an outfit, about thirty pounds. But nowadays, of course, they have disappeared from use before Russian factory products. There was a specimen of a kamalán or rug, made in this same pattern, which attracted me very much. I was very anxious to acquire one, but was told they are rare, and that the Yakuts generally are very unwilling to part with them. A still finer specimen was a native saddle. This was somewhat on the lines of the Cossack design, with high pommels, but was richly ornamented with little round disks of lead, in the absence of a more decorative local metal, and the saddle-cloth was a particularly effective piece of [108] patchwork in variously coloured skins."

40: Burr--140-141 N-2 (no date) 1931 Yakut
116, 563

"Here I saw an unfamiliar element in the population - a few natives with oval features and almond eyes; they had the appearance of well-bred Chinese, though dressed in the roughest of rags and skins. I was told that they were the Tungus, whom I was [141] anxious to see; but these were all treated as Yakuts, as they had forgotten their racial identity and language and been absorbed by the stronger people. They were quite attractive in appearance, with a more refined type than the broad-faced Yakut."

40: Burr--149-150 N-2 (no date) 1931 Yakut
116, 177, 186, 212, 635

" They [150] are an interesting and vigorous people, one of the few indigenous Siberian folk who can stand up to civilization. They number some three hundred thousand, and cover a vast area of north-eastern Siberia. They are ambitious and determined to acquire culture. They have a definite national consciousness, now expressed in the Yakut Autonomous Socialistic Republic with its capital at Yakutsk. True, there are hardly enough educated men among them yet to administer the young state, so that most of the officials are Russians. But they are making great strides in education, and of recent years have reduced their language to writing. It is characteristic that they have not adopted the Cyrillic alphabet from the Russians for this purpose, but the Latin, with various modifications, to express their numerous guttural vowels. This is the only item in their modern culture which they have not borrowed directly from their Russian neighbours, and the fact is in harmony with the policy of the Soviets, who are encouraging the Turanian and other peoples of the Union to take not Russian but Latin letters."

40: Burr--150-151 N-2 (no date) 1931 Yakut
116, 191, 563, 874

"The two subjects most affected by the Yakuts for study are medicine and the law. The former is especially needed among this primitive people, now making its first hesitating steps on the road towards civilization. The first item in their education, of course, is the Russian language. They nearly all know this, except a few remote trappers, but as a rule they conceal their knowledge unless it is worth their while.... [151] The Russians do not like them, perhaps from a little fear, calling them surly and untrustworthy, but the compliment is reciprocated."

40: Burr--151 N-2 (no date) 1931 Yakut
116, 771, 776, 782

"Officially they are all Orthodox Christians, but their primitive Shamanism is but thinly covered, and in the remoter districts of the north the hunters and trappers are probably all still pagan at heart. Their primitive belief is not in God but in Abáhy, that is, evil spirits. The three chief ones were Ühe Abáhy, the Spirit of the Air; Allará Abáhy, the Spirit of the Underworld; and, appropriately enough, Hotugu Abáhy, the Spirit of the North. Their priests, called oyun, made sacrifices of animals to appease these evil spirits to the beating of the düngur, a kind of kettle-drum with little bells attached."

40: Burr--151-152 N-2 (no date) 1931 Yakut
116, 173, 197

"They preserve vague traditions of a social organization under a ruler called the Tuiguin or Tygyn, the greatest of whom was one Omoghou, called Bai, the Wealthy. His descendants people the east side of the Lena; [152] his daughter married a man named Ellé, and their descendants are on the west side. The language is clearly a member of the Turanian group, and the connection with Tartar and Turkish can be easily noted. It is not harmonious, the dominant sound being the guttural vowel."

40: Burr--152 N-2 (no date) 1931 Yakut
116, 221, 805

"Their principal occupations are hunting, fishing and cattle-breeding. They live in wooden huts for the greater part of the year, for the seven winter months which in their tongue are distinguished by numbers instead of names, sure evidence of the sameness of the long frost; but on the arrival of spring they moved into lighter quarters, and in the summer often live in wigwams. These five months have names of their own, signifying the 'dropping of foals,' the 'month of sowing,' 'the harvest,' and so on. Their chief domestic animals are the horse and the reindeer; it is the latter which chiefly supplies them with transport, meat, milk and clothing, but in Vilhuy and some other suitable districts they are occupied in cattle-breeding."

40: Burr--152-153 N-2 (no date) 1931 Yakut
116, 101, 103, 174

"They call themselves Sakhá and their language sakhali. Possibly there is here a clue to the origin of the name of the gloomy island of Sakhalin, where it snows in winter and rains in summer, but there there are no Yakuts, only Oroks and Giliats. They call the Russians Nukhá, but I was unable to trace the origin or prime meaning of this word, any more than of the Russian name of Yakut. It is interesting to note that, at least on the middle Lena in the heart of their country, the place-names do not appear capable of interpretation in their language. In this [153] we may see evidence of their comparatively late arrival in these latitudes."

43: Karutz--74 E-2 (no date) 1925 Yakut
116, 174, 177

On the upper Yenisei. north of the Baikal lake a nation was formed of early-eurasian and turco-tataric race elements: the Sachalar ('the men') as they call themselves, the Yakuts, as their neighbors called them. Pushed by the mongolic Buryats they wandered northward, between the Chatanga in the west, the Kolyma in the east, and the polar sea in the north, accommodated themselves to the tundra soil and new climate, and proved so vital as to influence all of their neighbors and even the Russians. Once horse and sheep breeders the Yakuts now became reindeer and cattle owners, hunters and fishermen, and, with a definite talent, merchants. It seems as if the ancient shamanic faculties had been changed into intellectual forces when the Russians came, and with them western materialistic civilization. Their best achievement in this line was the introduction of the horse to Northern Siberia.

43: Karutz--74 [2] E-2 (no date) 1925 Yakut
116, 171, 342, 414

Those who still own reindeer wander around during the summer according to the opportunities of fishing, reindeer and goose killing, and of trapping during the winter; they then live in tents. However, they incline to settledness and build solid cabins of oblique posts, with a plastering of loam and dung and, finally, mud. The windows are made of reindeer bladder. The doors are locked by means of those strange wooden locks, which consist of square pieces of wood falling into appropriate holes, and which are used all over Western Asia, Europe, and Northern Africa.

43: Karutz--74 [3] E-2 (no date) 1925 Yakut
116, 323, 325

Ceramics is known, as well as fusing and forging of metals. They use bellows of butter bags, made of sheep skin.

43: Karutz--74 [4] E-2 (no date) 1925 Yakut
116, 412

Birch bark, stone, wood, and bone are also still in use as material for the manufacture of tools. Skill and artistic taste reach the top in the combs carved of fossil ivory.

43: Karutz--74 [5] E-2 (no date) 1925 Yakut
116, 237, 805

It is interesting to note that they use a calendar of mammoth bones, a development of the tally.

43: Karutz--74 [6] E-2 (no date) 1925 Yakut
116, 171, 241, 262

The Yakuts are not only cattle-breeders, but also occupy themselves a little with agriculture.

They live primarily on grain, which is replaced by a meal of grits made of ground larch bark among the poor;they live also on meat, butter, cream, sour mare milk (kumys) (the old product of Turkish nomad civilization), and finally on the usual herbs and berries found in Siberia.

43: Karutz--74 [7] E-2 (no date) 1925 Yakut
116, 224

The animals which yield furs are hunted by means of bows, spears, and automatic devices. The wet plains of the tundra become solid only in the winter, and are then practicable for sledges and skates.

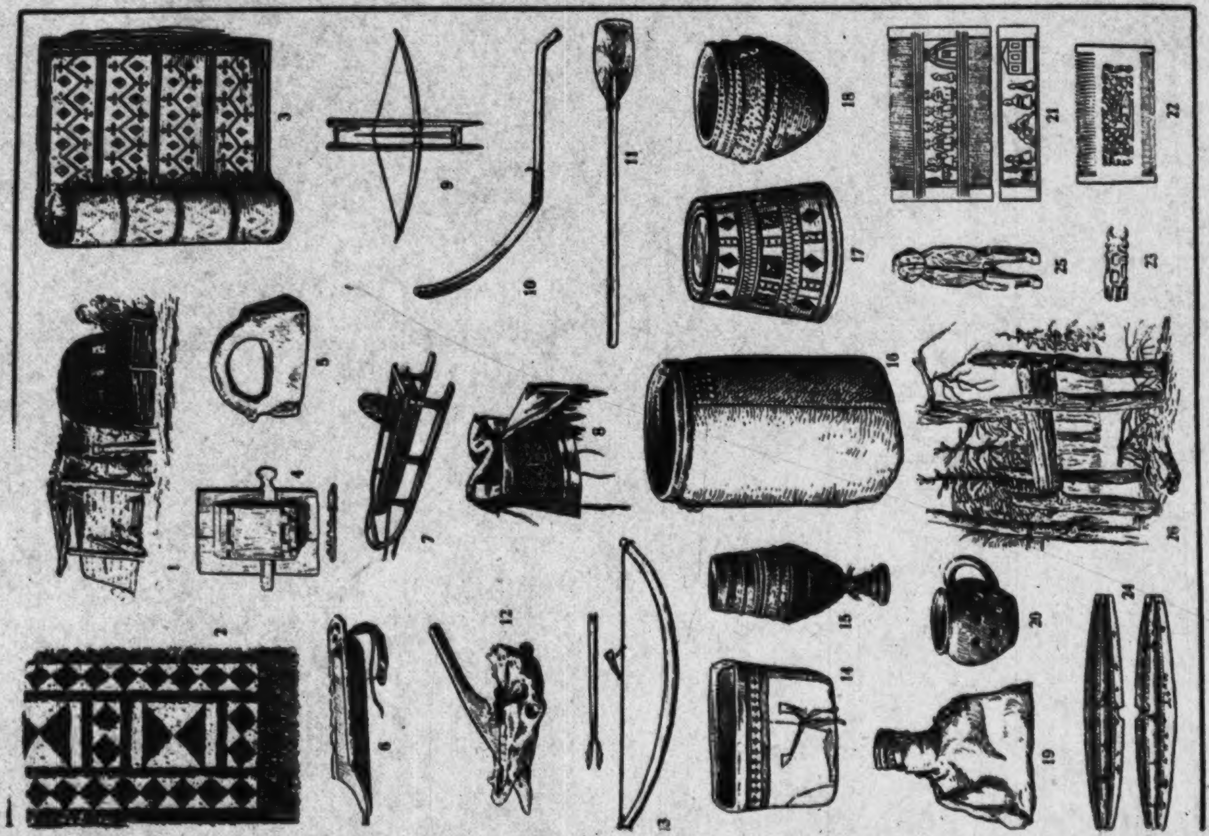
43: Karutz--74 [8] E-2 (no date) 1925 Yakut
116, 771, 821

Intellectual life formerly went entirely on shamanistic lines. Spiritual entities were seen behind the phenomena (particularly by the shamans), behind sun and moon, lightning and thunder, stones and plants, and reached with hymnic, mantram-like songs, in solemn rythmical dances, and in sacrifices. Ancient, esoteric mysticism is still suggested by the use of drums, on the ring of which there are twelve salients, apparently symbolizing the zodiac. Nowadays mental activity is artificially kept awake with the help of coarsely carved figures.

43: Karutz--74 [9] E-2 (no date) 1925 Yakut
116, 764, 775

Life after death is considered as wholly certain. The corpses are put in half, hollow tree-trunks which are suspended between trees; the huts of the dead are allowed to decay.

43: Karutz--75a E-2 (no date) 1925 Yakut
116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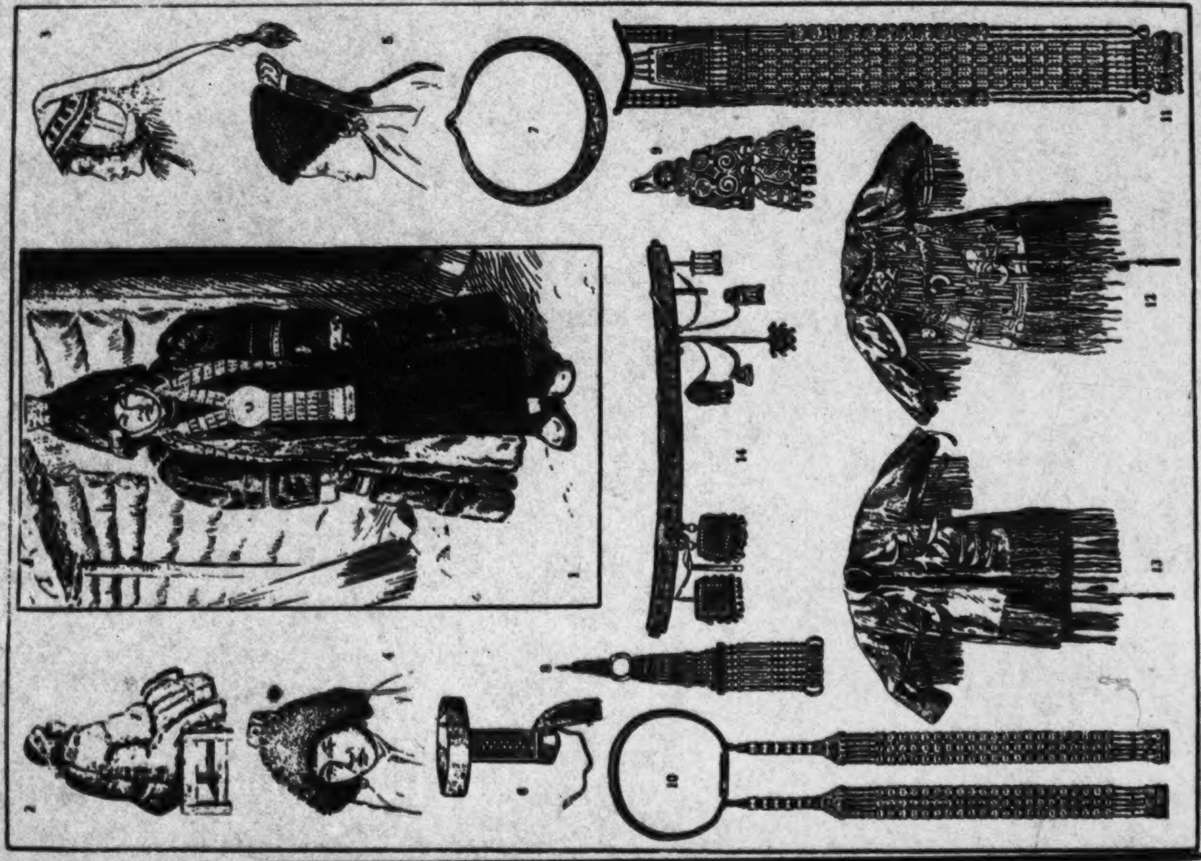
43: Karutz--75b E-2 (no date) 1925 Yakut
116,

1. Winter clothing
2. Rug for sleeping
3. Folding birch-bark screen
4. wooden door lock with bolt
5. flat-iron made with clay
6. hanging cradle
7. sled
8. saddle
9. spring-gun
10. scythe with blade at an obtuse angle
11. shovel made of horn
12. machine for leather made of one horse's skull
13. bow and arrow
14. birch-bark vessel
15. wooden mug
16. leather bucket
17. birch-bark vessel
18. clay pot
19. leather kumiss sack
20. clay smoking vessel
21.} combs
22.}
23. toy (bark)
24. calendar of mammoth bone
25. spirit-representation
26. grave

43: Karutz--76 E-2 (no date) 1925 Yakut
116, 291, 301

The clothing of the Yakut differs from the usual Siberian in single respects only; it is characterized by leather, furs, and skins, and by trousers covering the feet, huge boots, coats with the hair turned inward, and furs with the hair turned outward. The coats are often covered with cloth. The caps are made of bear, fox, or otter furs and have the shape of a cone; or else they are made of cloth and are furred. They have flaps for the ears and a long appendage of furs with a tassel at its end. A special feature is head and forehead ribbons with a closed ring-shaped ribbon, embroidered and furred, which is fixed at the sides, runs over cheeks and chin, and is supposed to protect these parts from the cold; moreover, there are beautiful metal ornaments, neck rings like cords, or engraved and flatly forged as well as long chain appendages. The belts,too, which keep the garments together and contain various pockets for tobacco, needles, etc., are adorned with engraved silver plates.

43; Karutz--77a E-2 (no date) 1925 Yakut
116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43: Karutz--77b E-2 (no date) 1925 Yakut
116

1. woman in fur-coat and hat with heavy silver pendants
2. woman with cap and pigtail ornaments
3. cap
4. } fur caps
5. }
6. head piece with chin strap
7. necklace
8. } ear-rings
9. }
10. necklace with chains
11. chain hangings on necklace
12. } shaman coats
13. }
14. belt with pockets

44: Gilder -- 175 J-2 (1882) 1883 Yakut
116, 161, 177, 342, 361 Russia
636.36

"Sradnia, or Middle Kolymsk, is a Russian settlement of about 500 inhabitants, including Russians Yakouts, and a few Tchouktchis. The houses are all built of hewn logs, are but one story high, and the windows are glazed with blocks of transparent ice. Some of the houses have windows of glass, but these are always much broken and mended, so that seen from the outside they look like the stained-glass windows of a church, The most conspicuous building there, as in all the little Russian towns, is the church edifice, which is of Oriental architecture, with a dome surmounted by a cross and exceedingly florid in its style of architecture. Adjoining the church, and within the same enclosure, is a small wooden tower surrounded by a block-house, which was built by the first settlers of Sradnia as a means of defence against the savage Yakouts and Tchouktchis. This town is irregularly built and extends over a considerable area of ground, the Government buildings being situated about a mile from the centre. By Government buildings is meant merely the storehouses for grain and bread and for the skins which are received for taxes. These buildings are of logs, with great heavy doors and padlocks about the size of an ordinary valise, while the key is a load of itself."

44: Gilder --179 J-2 (1882) 1883 Yakut
116, 252. 262, 435

"All the lakes and rivers abound with most excellent fish, and the poorer classes eat nothing else. My observations here have led me to doubt the brain-producing character of a fish diet, or else that the fish here are of the right sort for that purpose. I can, however, attest the excellent quality of the fish, especially raw and frozen. In that case the skin is stripped off and long slices cut longitudinally from the fish, and eaten with or without salt, as the taste or means of those who eat may dictate. When eaten thus it is called by the Russians 'struganina,' and by the Yakouts 'tung bullok.' When cooked it is boiled, fried, baked or made into pie or biscuit. Reindeer meat is also eaten by those who can afford it, unless rich enough to eat beef, which they prefer, though why I could never discover, for the meat of the reindeer is much more delicate and tender, and has a peculiarly delicious flavor, probably derived from the fragrant moss that constitutes its food. It is cheap enough to satisfy the most economical housekeeper, a fine fat buck, entire, costing at Nishne Kolymsk only three roubles--that is, a dollar and a half--and at Sradnia five roubles. The meat of the reindeer is always excellent, while the beef is usually coarse grained and tough. At Nishne and Sradnia beef is more expensive than reindeer, at Werchojansk they cost about the same, while at Yakoutsk reindeer meat is the most expensive, and is only exceeded in price by the horse, which is a luxury only to be indulged in by the rich. It is a luxury, I believe, chiefly prized by the Yakouts, though I understand that it is served at the restaurants in Yakoutsk to those who desire it."

44: Gilder --180 J-2 (1882) 1883 Yakut
116, 263, 272

"It is impossible to imagine what these people would do without tea. It is the universal beverage, and they drink from four to fifteen cups at one meal, sometimes with milk and sometimes with sugar. The sugar is not put into the cup with the tea--it is too precious for that--but a lump is served to each person, and as he sips his tea he nibbles at the lump which is his portion for the meal."

44: Gilder --183-184 J-2 (1882) 1883 Yakut
116, 177, 779, 788

"Not only the Russian inhabitants but the Yakouts, Tungusians, Lamoots and Tchouktchis who reside near the settlements [RCH: around the Kolyma River] are all equally religious. It seemed to me to be a most convenient religion [RCH: i. e. the Greek religion] for it consisted, as far as I could see, in crossing one's self and bowing before the pictures and in fasting upon a fish diet where there was scarcely anything but fish to eat. It is a beautiful religion and abounds in affectionate salutes. All these forms are particularly dear to the Yakout, and never omitted, at least in the presence of a white man. After prayers every one kisses every one else three times--once on each cheek and once [184] on the mouth. This is universal--men, women and children, servants and masters, soldiers and their commanding officers. It is neither the ecstatic nor paroxysmal kiss, nor yet the Platonic, but simply the kiss of devotion. The entire household join in prayers, all standing before the chromos of saints with metallic rays attached to their heads in the most realistic fashion, and cross themselves and bow in unison, unless some one particularly devout prostrates himself upon the floor and kisses the planks in the ferver of his religious zeal."

44: Gilder -- 189 J-2 (1882) 1883 Yakut
116, 157, 461, 485

"I saw that the Yakouts, who are the station masters upon the roads north of the city of Yakoutsk, are not the most enterprising and active people in the world, and it requires some management to secure the change of animals necessary to your journey. They are arrant cowards and can only be moved by bluster and threats. Kindness secures from them only imposition, while they seem to adore those who abuse and browbeat them."

44: Gilder --190-191 J-2 (1882) 1883 Yakut
116, 634, 778, 782

"The fifth day after leaving the Kolyma we crossed the divide between that river and the Indigirka, and here, by the roadside, upon the crest of the mountain, stood a cross which marks the dividing line between the police districts of the Kolyma and Werchojansk. ... [191]... The cross was hung with bits of cloth and ribbon and bunches of horsehair, and in some of the many cracks that seamed the venerable structure were copper coins, all gifts from previous travellers, to charm away any prospective evil that might attend so great a change of residence. Each member of the party contributed something to this curious collection--the old man a leaf of tobacco, Nǎnyah a ribbon from her brown tresses, while I tied a few hairs from the tail of each horse in our train to one of the sticks that stood in the snow near the cross and from which waved many similar offerings to the idols of the Yakouts and Siberia. It was to me altogether a strange and interesting spectacle, this weird cross, with its ribbons and horsetails waving in the breeze from the summit of a Siberian mountain; the sudden transition from devotion to levity upon the part of my companions as they turned from their prayers to participate in the rites of the savages and decorate the cross of the Christians with the emblems of idolatry--all this was equally new and impressive."

44: Gilder --301 J-2 (1882) 1883 Yakut
116, 231, 492

"Yakout horses are probably the slowest of all animals except oxen, while the horses upon the post roads of Siberia west of Irkutsk are about the same as those of other countries."

44: Gilder -- 302 J-2 (1882) 1883 Yakut
116, 231, 492

"The Yakout horses of Northern Siberia can scarcely be called horses--they are a sort of domesticated wild animal. They are small, ill-shaped and awkward, with thick hair and very long and heavy mane and tail. The front lock often entirely conceals the eyes and the whole front of the head. They stumble and fall in the most unexpected and unnecessary places, and when down make no effort to assist themselves to their feet. They simply stick out their heads to reach for such dried, frost-killed grass or bunches of shrubs as may be within reach until urged to self-assistance by the kicks and voice of their driver."

44: Gilder -- 302-303 J-2 (1882) 1883 Yakut
116, 492

"They follow each other in long lines, and it is almost impossible to make a Yakout horse go alongside of another--he wants either to be ahead or behind. This arises from the fact that they are mostly used as pack animals, and are then driven in lines, the hinder animal [303] tied to the tail of the one preceding. Thus also they are harnessed in sledges, with a single trace passing around the bow of the sled and fastened to the tail of the leading horse to keep it from beneath their feet. I don't mean that the first horse pulls his share of the load entirely by his tail. The trace is first fastened to the saddle, and, passing back toward the sled, is attached to the horse's tail to keep it up from the ground when occasionally it slackens. The saddle is always placed by the Yakouts in the middle of the horse's back, is an open tree like the McClellan, with a high square pommel, often handsomely ornamented with silver and gold of native metal and workmanship highly creditable to their skill in the mechanical arts. The saddle is mounted upon a pad of straw, and the effect when a horse is ready saddled for the road is something like a camel. The natives generally pile a coat or two on the saddle under them, and when mounted are perched high up in the air in what, to one accustomed to civilized accoutrements, seems a very awkward and uncomfortable position."

44: Gilder --304 J-2 (1882) 1883 Yakut
116, 492

"The Yakouts, as well as the Boriaks, who are very similar in their nature and habits, although brought up among horses and living upon them in more senses than one--for horseflesh is a delicacy to these people--are not good horsemen. They neither sit well nor manage their horses well."

44: Gilder -- 311-312 J-2 (1882) 1883 Yakut
116, 194

"There was one thing that I remarked at this time--namely, the delicious melody of the Yakout tongue as [312] spoken in the conversation with my drivers and Cossack. I had never before noticed this peculiarity, though subsequently it was a matter of constant remark. It seemed to me like a blending of the Irish and Italian dialects, with the crisp, rolling gutturals of the one, modified by the soft musical tones of the other."

44: Gilder --327 J-2 (1882) 1883 Yakut
116, 252

"During the afternoon of the next day a small boat came over with two Yakouts, who brought some tea, flour and the awful butter mixed with tallow which is made by the Yakout housewives."

44: Gilder -- 332 J-2 (1882) 1883 Yakut
116, 252, 262, 264, 342, 556

"The country here [RCH: between the Aldan River and Yakutsk] is more thickly peopled than further north, but the houses are of the same construction--logs notched into each other at the corners and a flat roof of logs closely laid and covered with a thick layer of turf. The whole outside of the structure is afterward smeared with manure. The rich Yakouts live just like the poor ones-- the same kind of houses, one little end reserved for the family, and the other filled with cows and calves. At the season I passed through this country these people live entirely upon milk, rich and poor alike. The milk is boiled with the inner bark of the pine tree, pounded first to break the fibres. Sometimes this dish is improved with a gallon or two of minnows, caught in traps that are set for the purpose in every lake and stream. I have eaten of this dish with these people in the fashionable style--that is, each male is provided with a large wooden spoon, and the pot is set in the middle of the table, so that every one can fish for himself. When one is hungry it is a very palatable dish, but I cannot understand how great, strong men can be satisfied to subsist on milk when they have an abundance of cattle. Perhaps it is this milk diet that makes such cowards of these people."

44: Gilder --333-334 J-2 (1882) 1883 Yakut
116, 115, 585

"Two stations further on [RCH: between the Aldan River and Yakutsk] I met a newly married Yakout bride and groom, and from my companion, Mr. Bobookoff, who speaks the Yakout language well, I learned the marriage rites of those people. A young man buys a wife from her father for from fifty to five hundred rubles, varying according to her beauty and accomplishments and the earnestness or wealth of the swain. After the purchase the father of the affianced bride again takes possession of her and the lover is not allowed even to see her for a year. [334] After that interval they are married by a priest and again subjected to an agonizing separation of twenty days, at the termination of which they can fly to each other's arms and none can put them asunder. What devotion must animate their bosoms to outlive such cruel parting without one sly glance to replenish the fires of love! No communication whatever, not even a valentine, may pass between them, for I never saw but one Yakout who could read or write."

45: Lesseps--200 T-2 (1788) 1790 Yakut
116, 161, 177, 361 Russia
636.36

"I travelled the whole night, and arrived in the morning at the fort of Taousk, being a distance of forty-two werst s. [RCH: from the village of Armani] This ostrog, where, on conformity to the plan we had laid down, we spent the day, is situated on the river Taon. It contains twenty isbas, [RCH: Russian-type dwellings made of wood] a small church served by the vicar of Okotsk, and a building for the reception of tributes, surrounded by palisades in the form of bastions. Twenty Yakouts, two chiefs, and some other Koriacs, who, attracted by the situation, have settled there, make up the whole of the inhabitants. The garrison consists of fifteen soldiers, commanded by a serjeant named Okhotin, at whose house I took up my abode till the evening.

In the night I passed through the village of Gorbé, peopled by Yakouts, and a small number of Koriacs."

45: Lesseps--202 T-2 (1788) 1790 Yakut
116, 231, 361, 563

"In about five hours we came again to the sea, which we left at a short distance from the village of Iné, where we arrived in the dusk of the evening.

This ostrog is thirty wersts from the [RCH: Iné] mountain, and is peopled by Russians and Yakouts, whose habitations are isbas [RCH: Russian-type dwellings made of wood] and yourts. They have the care of a stud of two hundred horses, which we had an opportunity of seeing, ten wersts from the village."

45: Lesseps--260-261 T-2 (1788) 1790 Yakut
116, 231, 492

"Within a short distance from Medvejégolova, my horse fell under me, and it was impossible to make him get up again; I had fortunately time to quit the saddle, and received therefore no injury. We left the beast on the spot (1), where it doubtless

1. The Yakouts seemed not to be much concerned at the loss of these animals, and have no idea of affording them any assistance. When they refuse to go on, or fall down from weakness or fatigue, they are abandoned to their deplorable fate, and their carcasses are left to be devoured by bears, who never relinquish their prey while anything remains but the bones. [261] It was added, that the Yakouts lose in this manner every year four or five thousand horses, in transporting the different objects of the commerce which they undertake.

ex-[261]pired a few hours after."

45: Lesseps--261-262 T-2 (1788) 1790 Yakut
116, 231, 361

"We proceeded the next day, at nine o'clock in the morning, and forded the river Okhota, the course of which we were no longer to pursue. I perceived here and there some Yakout yourts at a considerable distance from each other; seldom are any number of them seen together.

The disposition of these families to live in this isolated manner, results from a motive of interest that is of the first import-[262]ance. Horses being their chief source of wealth, if the proprieters (some of whom possess more than a thousand) built their habitations nearer to each other, how would they be able to procure nourishment for their numerous studs? The neighbouring pastures must soon be exhausted, and it would be necessary to send multitudes of them to a considerable distance; but how many inconveniences would result in consequence of the negligence or dishonesty of the keepers."

45: Lesseps--276-277 T-2 (1788) 1790 Yakut
116, 412

" In the woods [277] the trees that line the roads are small, but so bushy and so beset with briars, that my Yakouts were frequently obliged to clear the way with their hatchets, which still slackened our place, though we never went at a greater rate (1)

1. They use for this purpose a long and wide blade fastened at the end of a stick three feet long. This instrument serves them both as lance and axe.

than a walk."

45: Lesseps--298-299 T-2 (1788) 1790 Yakut
116, 533

" Their music is by no means agreeable, and consists of a monotonous and continual shake in the throat. They are however great improvvisatori. Their words cost them no labour or efforts of genius, and the subject is derived from whatever passes before them, or occurs to their mind. If a [299] bird flies by their side, they will make a song of it that shall last for an hour. Not that their imagination accumulates ideas; the song, on the contrary, is nothing more than an endless repetition of the words, Lo! the bird in his flight!

45: Lesseps--302-303 T-2 (1788) 1790 Yakut
116, 342, 354, 592

" The size of these houses [RCH: i.e. , Yakut yourts] varies according to the wealth of the proprietor, and the number of his family. Beams, placed by the side of one another, and plaistered with clay, form the walls, which are not like ours,, perpendicular. Inclining towards the top, they support a roof, the slope of which is very inconsiderable: in some yourts the roof is supported by posts. The house has but one door, and is divided, as I have already observed, into two apartments. The cleanest is inhabited by the family, who sleep in distinct huts, distributed at equal distances against the walls, and which I can compare to nothing better than the small [303] cabins in Dutch ships: every couple have a hut to themselves. The other part of the yourt is for the cattle, and is nothing more than a stable. In the center of the building is a round chimney made of wood, and guarded from accidents by a thick clay covering. When they light a fire, the wood is placed perpendicularly. Cross beams are occasionally placed in the chimney, upon which they hang their kettles, and these are repeated, in proportion to the number of vessels they have to boil."

45: Lesseps--303-304 T-2 (1788) 1790 Yakut
116, 273

" In one corner of the yourt a leathern trough is fixed, and mare's milk every day put into it, and stirred with a stick, similar to what is made use of in churning butter. Every person who enters, the women particularly, before they attend to any other business, stir the milk a few minutes; it is by this means they procure that sourish, but at the same time pleasant beverage, called [304] koumouiss. If allowed to ferment, it becomes a very potent liquor."

45: Lesseps--304 T-2 (1788) 1790 Yakut
116, 115

" My host [RCH: i.e., Yakut prince Girkoff at the river Agma] spoke the Russian language tolerably well (1); I embraced the opportunity of drawing from him

1. I met with many of these chiefs, to whom this language was as familiar as their own.

some information respecting the customs, manners, and religion of his countrymen, which I shall insert in this place, together with some notes that I had before made on these subjects. [RCH: see category 116, pp. 304-307] "

45: Lesseps--304-305 T-2 (1788) 1790 Yakut
116, 221

" When summer commences, they leave their winter habitations, and with their families, and a small number of horses, go to make their harvest of fodder for consumption during the frost season. They repair to a considerable distance from their yourt, and to the most fertile cantons. In their absence, the horses are left to the care of the servants, and the neighbouring pas- [305] tures serve for the maintenance of all their herds."

45: Lesseps-- 305 T-2 (1788) 1790 Yakut
116, 756, 796

" I very much regret the not having been present at their festival in the month of May, in celebration of the return of spring. They assemble in the open country, where they roast oxen and horses; and being supplied with an abundance of fermented koumouiss, they eat and drink to satiety, dancing and singing at intervals, and concluding at last with necromancies. Their chamans preside in these festivals, and deal out their extravagant predictions."

45: Lesseps--305-307 T-2 (1788) 1790 Yakut
116, 756

" These sorcerers are more at liberty and more revered than in Kamtschatka. Regarded as interpreters of the gods, they grant their mediation to the stupid Yakout, who implores it with trembling, but always pays for it. I have seen these dupes give their finest horse to conduct a chaman to his [306] village. Nothing can be more frightful than the magic exhibitions of these impostors.

Dressed in a habit that was ornamented with belles and plates of iron, which made a deafening noise, he beat besides on a bouben, or tabor, with a degree of force that was terrifying. He then ran about like a maniac, with his mouth open, and his head turned in every direction. His black deshevelled hair (1) concealed his face, and be- [307] neath it proceeded at one moment real groans, the next tears and sobs, and then loud peals of laughter, the usual preludes of these revelations."

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1. Nothing is more easy than to distinguish the chamans, who let their hair grow, and tie it behind, from the Yakouts, who wear their hair short.

45: Lesseps--308 T-2 (1788) 1790 Yakut
116, 539

"The two following fables were translated for me by Golikoff, word for word.

There arose one day in a large lake, a violent contest between the different species of fish. The question was the establishment of a tribunal of supreme judges, whose business it should be to govern the whole finny tribe. The herring, and most diminutive fish, conceived that they had as much right to the prerogative as the salmon. From one thing to another the dispute became so warm that the small fish united in a body against the large, who took advantage of their weakness to insult and persecute them. Hence intestine and bloody wars that end in the destruction of one of the two parties. The vanquished, who escaped from being killed, fled to the small canals, and left the large fish, who had the victory, masters of the lake. Such is the law of the strongest."

45: Lesseps--308-310 T-2 (1788) 1790 Yakut-1-2
116, 539

"The other fable bears a greater resemblance to our old women's tales, with which children are terrified, and the tediousness of a rustic evening beguiled. I should be apt to suspect that it was the production of a chaman [309]

A Yakout had failed in respect, or done some injury to his chaman. The devil, to avenge the latter, transformed himself into a cow; and, having mixed in the herd, contrived, while it was feeding by the side of a wood, to steal the finest heifers. In the evening when the herdsman returned, his enraged master ascribed all the loss to his negligence, and drove him from his house. Immediately the devil appeared in the dress of a herdsman, an agreement was made, and the next day he drove the cows to field. One, two days passed, and the Yakout saw nothing of his herd. In his distress he went with his wife, searched everywhere for his cows, and at last found them - but in what disorder! Upon his approach they began to skip and dance to the sound of the flute (1) of the persidious herdsman. The master stormed and raved. 'Hold there,'

1. The instrument which I here style a flute, [RCH: a flute referred to in a Yakut fable; see category 539, pp. 308-9]is a bone hollowed and fashioned somewhat like our flûtes à l'oignon, and its tone is not less acute.

said the devil to him. 'It well becomes thee indeed, who hast abused the confidence

45: Lesseps--308-310 T-2 (1788) 1790 Yakut--2
116, 539

of the most respectable of chamans, to accuse me of stealing thy herd. May this serve thee as a lesson, and teach thee to give to every man that which belongs to him.' Upon this the herd and the herdsman disappeared, and the poor Yakout lost all his property.

The place where this scene passed, has since that time been considered as the abode of infernal spirits. The incredulous scruple not to assert that the devil who stole the [310] cows, was no other than the chaman himself; but such is the simplicity of the honest Yakouts, that they feel a repugnance at this suspicion, and treat it as horrible blasphemy."

45: Lesseps--310 T-2 (1788) 1790 Yakut
116, 177, 764

"Remains of old tombs of the Yakouts were frequently pointed out to me in the woods. They were coffins clumsily made, and suspended on the branches of trees. I know not from what motive they have renounced this custom of exposing their dead in the open air, and a distance from their habitaions; but at present their mode of interment is familiar to that of christians."

" The funerals are attended with a kind of pomp more or less magnificent, in proportion to the rank and wealth of the defunct. If a prince, he is arrayed in his finest habits, and most splendid arms. The body, placed in a coffin, is carried by the family to the tomb; deep groans announce the solemn [311] procession. His favourite horse, and another the best of his stud, both richly caparisoned, and led by a valet, or near relation, walk by the side of the corpse. When arrived at the burying place, they are tied to two stakes (1) fixed near the grave, and while the

1. The bark is stripped off, and the stakes either painted various colours, or ornamented with rude sculpture.

master is interred, their throats are cut over the corpse. This bloody libation is the homage paid to his attachment to these animals, who are supposed to follow him into the other world, where it is imagined that he will again be able to enjoy them. They are then flayed; the head and hide, in one entire piece, are fixed horizontally upon the branches of trees at a small distance from the grave; and such is the memorial that is erected. Afire is then kindled, and the last proof of friendship for the deceased consists in roasting and eating upon the spot these favoured animals. The feast being [312]concluded the company disperses. The same ceremonial

45: Lesseps--310-312 T-2 (1788) 1790 Yakut--2
116, 764

is observed for a woman, except that instead of a horse, they sacrifice her favourite cow."

45: Lesseps--312 T-2 (1788) 1790 Yakut
116, 197, 191

"The Yakouts are robust, and in general large. They resemble the Tartars in the cast of their features, and there is said also to be a great similarity in the idioms of these two people; I can only affirm that the Yakouts are very abrupt in their manner of speaking, and do not connect their words."

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45: Lesseps--312-313 T-2 (1788) 1790 Yakut
116, 291

" Their dress is simple, and nearly the same all the year round, the only difference is, that in winter it is made of skin. Over their chemise they commonly wear a large striped waistcoat with sleeves. Their breeches do not extend below the middle of the thigh, but their long boots, called sarri,[313] reach above the knee. In hot weather they wear nothing but the breeches."

45: Lesseps--313 T-2 (1788) 1790 Yakut
116, 492

" They pretend to ride better than any other nation in the world, and their vanity in this respect is carried so far, that they avoid, from a sentiment of disdain, giving to travellers their most mettlesome steeds. (1)

1. In speaking of the saddles, I ought to have added that the stirrups are very short,"

45: Lesseps--315-316 T-2 (1788) 1790 Yakut
116, 342, 531

" Like the yourts of the wandering Koriacs, they [RCH: Yakut yourts] are circular, spacious, and constructed with poles, fewer in number, but ranged in the same manner, and kept asunder by a sort of hoops at the top; the whole covered in with the bark of the birch tree (1), formed into pieces eighteen inches wide, placed in a downward direction. These pieces are edged with a kind of ribband equally made of this bark, and shaped into festoons, and the inside of the yourt is orna- [316] mented in the same manner. The taste of these ornaments is governed bu the caprice of the proprietor, and there is in them a sort of wildness that is sufficiently amusing. The same decoration is annexed to the chairs and beds of the heads of families. The domestic lie upon the ground on mats or skins, and the fire is lighted in the middle of the house."

1. The bark of this tree is stripped off in the spring.

46: Cottrell--109 T-2 (1840) 1842 Yakut
116, 177, 563

"At no great distance from the Icy Sea there is a colony of Russians settled there since the first invasion of the country, principally on the river Ynedigyrka, who have adopted the mode of life of the Yakuts and Yukaghires, by whom they are surrounded. They live by fishing, and catching the different sorts of foxes with which those regions abound."

46: Cottrell --114-116 T-2 (1840) 1842 Yakut -1-2
116, 133, 136

"In this part [RCH: in the district around the Kolyma, Anyui and Indigirka Rivers] of the East Siberia, vegetation ceases at the 70th degree of north [115] latitude. All is tundra and moss beyond this; but the lakes are larger and more numerous, and the marshes stretch far and wide. There is one of these lakes called by the Yakuts tastakh, which signifies full of stones, remarkable for a quantity of bituminous wood which it throws up. In it are found pieces of petrified rosin, quite clear like amber, and sometimes containing insects incrusted in them. It seems, however, to be lighter than amber, (we have some specimens of it,) and when burned, has not the agreeable smell. Great quantities of wild-fowl have their haunts here, among them two sorts of wild-geese not common in other places: one, smaller than the grey wild goose (férus) is quite white, except the tips of the pinions, which are black, and the foot and tibia red. The other is quite black, and called in Russian némok, because it utters no cry in flying: it is the size of a large wild-duck, but in form more round. Two sorts of swans only are found here, one large and one small. The large one always builds in the woods off the tundra; the little one always on the tundra, where there is no wood. There is a curious little snipe (Tringa lobata of Linaeus,) the size of a sparrow, and web-footed, so as to be able to swim. It is also found in the Barabinski Steppes. The brigand gull

46: Cottrell--114-116 T-2 (1840) 1842 Yakut -2
116, 133, 136

(Larus parasiticus) frequents these parts, but no others in Siberia. The white partridge (Tetrao lagopus) and white owls, are the only birds (not water-fowl) that winter here. The great elk (moosdeer of Pennant) pastures on the borders of the tundra, but never leaves the woods. They are very large, one of a year old being the size of a horse. The argali (Capra Ammon) are found on the east of the [116] Kolymá, as well as on the southern frontier, and mountains within the Chinese territory."

46: Cottrell--136 T-2 (1840) 1842 Yakut
116, 804, 823

"In the vicinity of Yakutsk they have a curious way of measuring the distances by land, which appears to be peculiar to this people; the Kirghis have something analogous, but not similar to it. As the old German mode of reckoning distance was by time (the stunde), so do the Yakuts calculate by the time required to boil their food in cauldrons with which each yourte is furnished. This consists of the bark of fir and larch, which does instead of bread, not the outside, but a thin inner pellicule, which grows between the outer bark and the wood, and which marks every year the growth of the tree. This takes an hour to boil in these cauldrons, and the distance which can be performed in this time is called keusse. They have the keusse on foot and on horseback, which are of course very different. It must always be a most inaccurate way of judging of distances, as it must vary according to the state of the roads, and the speed of horse and man."

46: Cottrell--137 T-2 (1840) 1842 Yakut
116, 177, 622, 623 Russia
636.62

"The former [RCH: i.e., Yakuts] are divided into communities, which are governed by golovás and knaizetzes or ancients. The first are chosen among the second, and they from and by the common people; all, however, are subject to provincial commissaries appointed by the Russian government. From the resemblance between the Russian word knäs or prince, and knaizetz, the latter got the title of highness in Russia, but the Yakuts before the Russian conquest even never had independent princes. The title of golová, on the contrary, being one of very slight importance in Russia, they were placed below the knaizetzes, though at home they enjoy much higher rank and authority."

46: Cottrell--137-138 T-2 (1840) 1842 Yakut
116, 101, 174

"From the similarity of some Turkish and Yakut words, they are supposed to be of Turkish origin, but all that is known of them is, that they formerly inhabited the country much farther south about the Angará; that [138] they were expelled from it by the Burates, and took refuge in their present abode. They call themselves Sakha, or Sakhaly in the plural, and the meaning of the word Yakut given them by the Russians is not known. As the Amur is called by the Mongols Sakhalien Ula, it would seem as if there is some connexion between them."

46: Cottrell--138 T-2 (1840) 1842 Yakut
116, 221, 262, 342, 354

"They are a more sedentary people than most of their neighbours, and only migrate to find fresh pasture for their cattle once a year. Their summer huts are made of birch bark, of which strips are sewed together with horsehair. In autumn they return to their wooden sheds in the forests adjacent to the meadows where the hay is made and stacked up. These are covered over with a thick coating of cowdung, which keeps them warm, and they are not troubled with the smoke, from having chimneys which carry it away. These are wooden pipes well guarded from the fire by a thick plaster of clay and cowdung. The hut contains one window, always to the right of the entrance, which is filled up with a large block of transparent ice, which they scrape clean from the rime frost which attaches itself to it, when the pipe is stopped up at night. Their usual beverage in summer is the kumysse, made of fermented mares'-milk, which the Kirghis also drink, and their food consists of the thin under skin of the larch or fir boiled with fresh milk or curds. The richer classes eat butter and fat with it; many of them have a hundred cows and horses."

46: Cottrell--138-139 T-2 (1840) 1842 Yakut
116, 222, 231

"The cold prevents their keeping sheep, goats, pigs, or poultry. Close to the Frozen Ocean, they have neither pasturage, cattle, nor horses, in lieu of which they keep a large stock of dogs for their fishing expeditions, and in the [139] breeding season they take a great quantity of wild fowls' eggs. Hunting and fishing enable them to pay their taxes, and purchase some few necessaries of life."

46: Cottrell--139 T-2 (1840) 1842 Yakut
116, 136, 825

"The flesh of the gelinotte, or white partridge, very common in all the northern parts of Europe and Asia, is of a much whiter colour than that of any other sort of game. These people imagine they know why it has monopolized so much of this whiteness, which other birds possess in such small quantities. Their belief is, that it was formerly one of the largest birds in creation, and that being very proud of its size and force, it yielded to no creature in rank and consequence. One day in its flight it met the Tang-ara, one of their divinities, in mid-air, and being of a large size, it would not make way for the god, and as a mark of contempt, brushed him with his wing in passing. To punish this arrogance, its white fless was immediately distributed among all the other birds, and from that time it has only been of the size we now find it."

46: Cottrell--139-140 T-2 (1840) 1842 Yakut
116, 177, 789, 821 Russia
636.82

"Another equally ridiculous notion, [RCH: as that about the flesh of the white partridge; see category 116, p. 139] and which they show their faith in by constantly acting up to it in [140] summer, is, that there are certain stones, which have the faculty of troubling the air, or producing a sudden change in the temperature. This is an ancient superstition, and probably was so generally adopted, that more than a hundred years ago, in the reign of the Empress Anne, an ukase was issued, prohibiting, under severe penalties, the use of these stones."

46: Cottrell--140-141 T-2 (1840) 1842 Yakut -1-2
116, 171, 789, 821

"All classes at Yakutsk, both high and low, are firmly persuaded that they have the power of producing at will rain or cool wind, for neither more nor less than nine successive days, when the proper forms are gone through to procure it. The stone must be well authenticated as having been found in the stomach of an animal; the more savage the beast, the more efficacious is the stone, so that one found in a bear is the most highly prized; then that in a wolf, &c., &c.; a horse, or any domestic animal, considerably less so. It is called the ssatà, and the manner of using it is simple enough, and has no pretension to sorcery, or any of the black arts, like their professors, who pretend to divine the future destinies of their dupes. To procure rain, the person must rise before the sun, and the instant he catches a glimpse of it above the horizon, dip the stone in spring water, and holding it between the thumb and forefinger of the right hand, present it to the orb of day. At the same time he must make three pirouettes in the direction opposite to that of the course of this luminary, and the charm is completed. In order to obtain a cool wind for nine days, the ssatà must be dipped in the blood of a bird or beast recently killed, and presented to the sun with the same turnings as before. All those who travel in this country in the [141] summer, are tormented by the heat and insects, which are almost intolerable. As soon as they leave a town, they send a Yakut, with the commission to find some one who possesses this treasure, and when he is found, for a few ounces of tobacco the process is gone through the following

46: Cottrell--140-141 T-2 (1840) 1842 Yakut -2
116, 171, 789, 821

morning, and the traveller has nothing more to fear for nine days from the heat or musquitoes. We possess one of these charmed pebbles, which was given to Mr. de Hedenström by a golová of Verkhoyansk, and was found in the paunch of a wolf. It is a round piece of quartz, not transparent, about the size of a marble, which possibly had been washed in some mountain stream for centuries, till it became perfectly smooth and round, and was swallowed by a wolf who came to drink. Its virtues, however, have never been tested since it went out of the golová's possession; but Mr. de Hedenström is convinced of the man's sincerity, when he assured him it was found in a wolf. That this superstition is of very ancient date, and is derived from the Huns, we have the authority of Gibbon, who says that Attila was dreaded, not only as a warrior, but as a magician, and that he, by this means, vanquished the Khan of the Gèougen. The fears of the Gèougen had reference to some such apparent act of sorcery as this, for they believed that the Huns could excite at pleasure storms of wind and rain. This phenomenon is stated in the history of Timur Beg to have been produced by a stone called gezi, to whose magic power the loss of a battle was also ascribed by the Mahometan Tatars of the fourteenth century."